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No. 25 Vol. XXIV. Religious.

THE DAY OF JUDGMENT. REVIEW of Miller's Evidences of the second

ng of Christ, in the year 1843. As this book has excited considerable atten As this book has excited considerable attention; as a number of ministers have requested me to answer it; and as Mr. M. himself says, of have begged the privilege, and now do, for any person to show me any failure in proof of this point, (viz. his process to show that the judgment day will come in 1943) or where, and the proof of the process to show that the judgment day will come in 1943) or where,

caming of Christ to be in 1843, is as follows. He takes the number 2,300, found in Dan. 8: He takes the number 2,300, found in Dan. 8: 14, as applying to popery; and as, of course, applying to popery, wherever popery is afterwards found; and he imagines popery is found in all Daniel's subsequent visions; and that hence this number 2,300 is three understood. From this assumption, and from the assumption of various other numbers, which I will a, he thinks he obtains a number of

gredicted under the Analysis of 2,300 years. Mr. Mr. takes it as a clear case, that this second lattle horn is also popery, the same with the horn of the Roman beast in chapter 7. He here mistakes. This horn in chapter 8, is the delusion of Mohammed, as is evident from the following things.

It is a horn under the Macedonian beast; There is no popery here, nor in the vision. But Mr. M. can see here popery; and that the end of the war, here spoken of the war.

1. It is a hore under the Macedonian beast, 2. Popery would not be given twice in Dandel, in two distinct unions, and Mohammedism, bere.

3. The description of the little horn in chapter 8, 9,—exactly applies to Mohammedism, but not at all to popery. To give the papal harn, chapter 7, the line of powers to introduce.

3. The description of the little horn in chapter 8, 9,—exactly applies to Mohammedism, but not at all to popery. To give the papal horn, chapter 7, the line of powers to introduce it, comes down to the fourth, the Roman, where popery did arise. But, in chapter 8, to introduce the horn there, the line is given only to the third, the Macedonian, where Mohammedism did arise. The four quarters, into which Alexander's empire was divided, are mentioned, in one of which, this second neutioned, in one of which, this second mentioned, in one of which, this second was to arise; and here Mohammedism did but not under the Roman beast as did ry. The vision hints that this second was to arise in the southern quarter, h included Arabia; for it says, "it waxed

r. M. to popery.
b. To show further, that this is Mohammedia, and not popery, the Revelations teaches and the same; as is shown in my Key to the Revisions. Mohammedism is given, in Rev. 9, so great an event, as to fulfil two of the world;—but the end of "these wonders;" the end of this wilful power there described; the end of Antiso great an event, as to fulfit two of the ew or trumpets; as all good expositors, and M. himself, agree. But as much of the volutions is a comment on Daniel; so the leaborn in Dan. S, would most certainly be and in the Revelation; and the Mohammedia, in Rev. 9, would be found in Daniel. It is not found there, unless this little horn ster 8, is Mohammedism. It certainly And hence, all the use made of it, in M's three arguments, to prove his point, lerly without foundation! And his reason-

now proceed further to show the futility of ming. This vision, in Dan. 8, tells to commence the 2,300 years, for the of Mohammedism; but leaves it to the ment of the expositor. In my Key to the elations, wishing to find when the sixth might be expected to be poured on the ks, the last supporters of Mohammedism, ought the most likely time to commence 2.300 years to be the commencement of the redunial power, the year B. C. 430; which, from the 2,300, gives 1820 for the close 300:—the very time when the Greeks time was then, not far future: I waited year 1843, before publishing, his book

not have seen the light.

alculates as follows. Taking the horn,

8, as popery, he thought he had nothdo to find the end of the world, but to nen this 2,300 years should end. And, ision gives not this, he just goes to the ision, chapter 9, which is on a totally bject, and takes a time, given to ce a totally different number there, as also to commence the 2,300 years in 8:—a great liberty truly! This next in chapter 9, predicts the time of the of Christ in the flesh; then of his cruand then the destruction of the Jews Romans. These are all that is found vision in chapter 9. Christ would be led at the end of 70 weeks, or 430 years.

any person to show me any failure in proof of this point, (viz. his process to show that the julgment day will come in 1843) or where, pselidy, according to Scripture, there may be a failure in the calculations I have made on this; "—I will comply with the request.

Mr. M. says, my scheme "atterly destroys the modern idea of a temporal millennium on earth." His millennium is to be introduced in 1843, by the personal appearing of Christ to have all the pious dead, to judge the world, to harn and refine the earth, to destroy the wicked, and to reign personally with the saints to earth, in the New Jerusalem of Rev. 21, here set up. This is, with him, the first resurrection in Rev. 20.

Mr. M's method of finding the time of this saming of Christ to be in 1843, is as follows. He takes the number 2,300, found in Dan. 8: the takes the number 2,300, found in Dan. 8: the takes the number 2,300, found in Dan. 8: the takes the number 2,300, found in Dan. 8: the takes the number 2,300, found in Dan. 8: the takes the number 2,300, found in Dan. 8: the fact is, the parts thus united, belong to different subjects; and we can have no right to bring them together. Thus do the numbers adduced by Mr. M. The 457, before Christ, to commence the 490 years in Dan. 9, has nothing to with the 2,300, in chapter 8. The subjects are wholly different.

But how comes Mr. M. to take such a liberty Ans. He imagines he finds popery in this chapter 9 also; and that hence, all the numbers found in the two visions, become as common property to both; and hence he may interminate the two visions, become as common property to both; and hence he may interminate the two visions, become as common property to both; and hence he may interminate the two visions, become as common property to both; and hence he may interminate the two visions, become as common property to both; and hence he may interminate the two visions, become as common property to both; and hence he may interminate the two visions, become as common property to both; and hence he may int unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week, he shall cause the sacrifice and oblations to cease; and for the overspreading of abomination he shall make it desolate." We have in this vision the coming of Christ in the thom of farmous thinks he obtains a number of testimonies to the same point, viz. that the last great day will come in 1843, as he thinks that year will close the reign of popery; and he takes it for granted, that the end of popery will be the end of the world.

One fact overturns the whole of his scheme, viz. this number (2,300) on which he rests the whole of his fabric, has no connection with popery; but is found connected with Mohammedism, to tell when that shall fall. Popery is predicted in Dan. 7: 8, as the little blasphemas horn of the secular Roman beast; as all agree, in chapter 8: 9, another little horn is predicted under the Macedonian goat, which should fall at the close of 2,300 years. Mr. flesh; his crucifixion; and the destruction of interrupting of the Jewish rites by the planting of the idolatrous, desolating, Roman eagles against them, was the event here referred to. This Christ decides, in Matt. 24; 15, "When

sumes a number, 1810, to bring, from that time, to the year 1843, the end of the world. But why does he this? This is but begging the question! O, because the revealing ange the question? O, because the revealing angel arise, but not under the Roman beast as did popery. The vision hints that this second norn was to arise in the southern quarter, which included Arabia; for it says, "it waxed exceeding great toward the south, and toward the east, and toward the pleasant land," (Palestine.) a thing true of Mohammedism; but not true at all of popery. Nothing is said of this second horn's doing any thing toward the west, where popery was; but in the south and east, where popery was not. Mohammed was, where popery was not. Mohammed tase in Meeca, in Arabia, in the south of Alexader's empire; and his scheme waxed great afterwards reckoned) Mohammed was afterwards reckoned.) Mohammed was a must have known when the end of the world was afterwards reckoned) Mohammed was kinker from Mecca. In 629, he raised an any of 10,000 men, to propagate his religious of force. In 631, all Arabia was under him. 39 years more, he had overrun all the downons of Greeks, as far as Persia, including Lourse the pleasant Land, as in the text. hey then, made an attack upon the west, fouce) where their commissions did not expolited, far subsequent to the rise of Mohammedism. A new thing was now, at last, to be predicted, far subsequent to the rise of those impious powers. And descriptions are given, in the loss of seven eights of their army of 1,000 men. But they had Arabia, Palestine, that he loss of seven eights of their army of 1,000 men. But they had Arabia, Palestine, that he loss of seven eights of their army of 1,000 men. But they had Arabia, Palestine, that he loss of seven eights of their army of 2,000 men. But they had Arabia, Palestine, the loss of seven eights of their army of the loss of seven eights of their army of 2,000 men, to propose the battle of the great day of God. "A thing was revealed to Daniel; and the thing was true, but the time appointed was long." No such notice was given, when he, before the battle of the great day of God. "A thing was revealed to Daniel; and the thing was true, but the time appointed was long." No such notice was long. No such notice was long." No such notice was long. No such notice was long. No such notice was long. No such notice was long." No such notice was long. No such notice was long. No such notice was long." No such notice was long. N

> and of popery, which, together, go into perdition in the hattle of the great day of God Almighty, (as Rev. 19; and 19; 19-21, and 20; The question would now rise, when did this 1260 years commence?—Another number is then added, viz. 1290 years, which commences at the same time with it, and commences (as that does) with the rise of a blasphemous pov er which "takes away the daily sacrifice, an sels up the abomination which maketh desolate; meaning here the papal beast which drove the church into her wilderness state of 1260 years. (Rev. 11; 3; and 12; 6; and 13; 11—to end.) This number extends 30 years beyond the first, or the battle of the great day, to mark some great event;—perhaps, the conversion and establishment of the Jews in the Christian church. A third number is then added; 1335 years,—commencing with the other two, but reaching 45 years beyond the preceding one, for another great event; which seems hinted in the clause, "blessed is he that waiteth and cometh to it;" probably meaning the full sun-rise of the millennial day, 75 years after the battle of the great day given in the first num-ber? Those are the three closing numbers

Christ: of the beast from the bottomless pit,

given in Daniel.

But Mr. M. uses them as so many auxiliaries, added to the other numbers in the book of Daniel, to be combined with them at pleasare; as all are common property of popery.

And with all these numbers on hand, Mr.

And with all these numbers on hand, Mr. M. proceeds as follows;—
"He (Daniel) has now learned that to begin and reckon back from the resurrection, (the judgment day—the personal coming of Christ in 1843, which Mr. M. imagines is clear in the view of Daniel)—to reckon back from this, which he knew would be in 1810 years after Christ's crucifixion (the 1810 which Mr. M. assumes, because it must have been in the Christ's crucifixion (the 1810 which Mr. M. assumes, because it must have been in the mind of Daniel, and of the angel) he might find out when the daily sacrifice would be taken away." (The phrase here, "the daily sacrifice taken away," Mr. M. applies to what he calls the falling of pagan Rome, "which was fulfilled, he says, in the baptism of cer-

forth of the decree" of Cyrus to rebuild Jerusalem; which was B. C. 457. This number Mr. M. finds very convenient to commence his 2,300 years, in the preceding vision. Then taking this 457 from his 2,300, he finds the year 1843 for the end of popery; and the end of the world, which he takes for granted are the same. His reasoning here is like the following. One wishes to justify suicide by the Bible; and he quotes,—"Judas—went and hanged himself." And says Christ has these words, "Go thou and do likewise." But the fact is, the parts thus united, belong to difference to the time be sould "stand in his lot" thence to the time be sould "stand in his lot". tain kings which he notes!—the baptism of some Gothic kings in the dark ages.") Mr. M. proceeds; Wherefore take 1335, the last number given in Daniel, from 1810, (the number he assumed to graduate his sum) and it leaves 475 years, the length of time after Christ was crucified in the year 33, to the time when the last Gothic king was baptized in the empire. And Daniel could reckon (he says) from the end of the 490 years (the time of Christ's crucifixion) the 490 years (the time of Christ's crucifixion) to the end of pagan Rome, (or the above baptism) 475 years. And he could reckon from thence to the time he should "stand in his lot" (raised from the dead at the last day) would be 1395 years; the last number in Daniel. Then adding 490, 475, and 1335, it would make the sum total of his whole vision to be 2300 years." Wonderful calculations! But they must all be fathered upon Daniel, and the revealing angel! How hanny is Mr. M. 10.

revealing angel! How happy is Mr. M. to have such pilots in so dark a vay! It is novel indeed, to set such leaders before us, to furnish both our plan, and our arguments!

both our plan, and our arguments!

To obtain yet another footing of the same amount, Mr. M. proceeds as follows.

He takes the 490 years, (the time of the crucifixion in Dan. 9; 24.) for his first number. From this time, to what he calls the taking away the daily sacrifice in pagan Rome, by the baptism of some Gothic kings, in the year he says 508, but to be reckoned from the crucifixion of Christ 33 years after his birth, giving 475 years for his second number. From the last of these baptisms, to the setting up of polast of these baptisms, to the setting up of popery, Mr. M. thinks to be about 30 years, which gives his third number for his sum. From this, to what he calls the end of the papal reign, in the bringing of a pope to France in the year 1789, he says was the noted 1260 years, for the fall of popery; and this he takes for his fourth number. And 45 years added to the above, brings to the end of the world, in 1843, which 45 he takes for his fifth and last number; which sums added, give the sought for number, 2300. He thus makes out his three distinct testimonies from Daniel, that the world will close in A. D. 1843! And, by the same kind of process, he might furnish ever so many more testimonies. The liberties taken in this process exceed all I ever saw. Numbers wanting are taken wherever found; and invented, when not otherwise found. And The liberties iost unequal events are seized upon, and combined, as forming notable periods for calcula-tion; as the birth and crucifixion of Christ, as-sociated with the event of the baptisms of some Gothic kings baptized into the Arian faith;to point out to us when the day of judgment shall take place!—a time which Christ assures us, is not known to men, or angels, nor to the Son of God; i. e. officially, to reveal to man. Those baptisms too, in the dark ages, form, with Mr. M. the fall of paganism in the Roman empire; instead of his giving its true fall in the Revolution from paganism to Christianity under Constantine, in the year 320.

May all this be viewed as a fair specimen of Ir. M's exposition of the Revelations? He may have some more correct strokes; but he has pany that are not more correct. His view of many that are not more correct. His view of the seven churches, as making seven distinct periods of the Christian era, is incorrect. Christ said to John, "Write the things which thou hast seen; and the things which are; and the things which shall be hereafter." (Rev. 1; 19.) The things he had seen, were the things in chapter 1. The things which are, were th seven churches, and the epistles to them, ad-monitory, not prophetic. The things that were to be hereafter, were prophetic. After the to be fiereaffer, see prophetic. After the seven epistles to seven churches; two chapters were taken up, (chapter 4 and 5.) to prepare the way for the unfolding of those then future the way for the anfolding of those then future things: which shows that the preceding epistles to the seven churches were not prophetic.

Mr. M's labor here, then, is erroneous; as in the following. After quoting a few texts, to prove a literal personal coming of Christ to reigh on the earth; (texts which allude to the battle of the great day of God to destroy Anti-Christ;) he says, "Much more evidence might be given to prove the personal reign of Christ with his people here upon earth; but this is enough: but few dispute it!?" The fact is, but few have believed it. He proceeds; "Satan few have believed it. He proceeds; "Satan will be bound in hell, with all the damned."—
"And when the thousand years are expired,
Satan shall be loosed out of his prision. And we may rationally expect, (he adds) that when Satan shall be let loose, all the damned spirits are let loose with him. And it is strongly implied (he says) that they are to live again in the body at the end of the thousand years. and shall go out to deceive the nations which are in the four quarters of the earth, ashes, (he says) under the feet of the saints, to gather them together to the battle. And they go upon the breadth of the earth, to compass the saints in the New Jerusalem. ut they have not climbed the celestial walls But they have not climbed the celestial walls of heaven; for fire came down from God out of heaven, and devoured them. Not the conflagration of the world; (he adds) for that was at the commencement of the thousand years."

—"And they are now cast into the lake of fire, to be tormented forever." This coming of the dammed from hell, and receiving their (it the world; the they are lake of fire, to be tormented forever." Color of your Father, resist it not; it is the voice of your Father, resist it not. odies .-- (" ashes under the feet of the saints,"--) bodies,—("ashes under the fect of the saints,"—) Mr. M. states, as the second resurrection, in Rev. 20; viz. all hell rising against heaven on earth, after it had been in the full possession of glory, under the personal reign of Christ, a thousand years! But it seems these spirits from below are not allowed to come where the saints are, nor to begin to scale the walls of the Naw Levislow, they they and Sates, their

saints are, nor to begin to scale the walls of the New Jerusalem: but they and Satan their head, are immediately sent back to bell! How they obtain their lodies,—"askes under the feet of the saints"—in the holy city, where they may not come, Mr. M. does not inform! In favor of the second, as well as the first resurrection in Rev. 20, being literal, Mr. M. says, "I find in the Bible no such thing as a mystical resurrection." Has he forgotten the mystical resurrection of the dry hopes, in mystical resurrection." Has he forgotten the mystical resurrection of the dry bones, in Ezek, 37?—the resurrection of Elias in John the Baptist? and that of ancient Babylon in popery, which is hence called Babylon? This is one of the most common figures in the Bible, to denote one nation, or person, by another of ancient similar character. This is a mystical resurrection, and explains the first. nystical resurrection; and explains the nd second resurrection in Rev. 20. gives a host of the best people that ever lived on earth, to commence the millennium; and the second—is an apostasy, at the close of the millennium, giving a world of the worst peo-ple that ever lived; and hence, a name of An-ti-Christ (Gog, &c.) is given them. This is the meaning of the first and second resurrec-

ion, in this figurative chapter.

Mr. M's rejection of the millennium on earth, which the Bible clearly gives, is a great error. In the second edition of Smith's Key to the Revelation (lately published by Whip-ple & Damrell, No. 9 Cornhill, Boston,) are wo lectures on this subject, which give the criptural view of the millennium. Mr. M's items of the resurrection essentially differ from hose of Christ, John 5; 29,—and of Paul, 1 Cor. 15, which see. Here all, (good and had) rise at the same voice of Christ, at the last great day, in a moment, in the twinkling of an eye. No Scripture teaches otherwise than this: 2 Thes. 2; 15, does not. "The

FRIDAY, JUNE 21, 1839.

dead in Christ shall rise first;" i. e. before the | ' What man is there among you, who if his

before the wicked shall be raised. The connection there decides this.

As to a visible coming of Christ to reign personally on earth; the Bible teaches no such thing, but the reverse. "The just shall live by faith." They are never, here on earth, to live by sight, literally seeing Christ. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice."—It is never to be otherwise with the saints while on earth; however some in the dark ages, and a few in modern times, have thought differently. "The things that are unseen, are temporal; but the things that are unseen, are teemal." Christ and eternal things then, are to be unseen, while saints are on earth. Time eternal." Christ and eternal things then, are to be unseen, while saints are on earth. Time and eternity are not to be in our conceptions blended. "Unto you that look for him, shall he appear a second time without sin unto salvation." The first appearing of Christ, here included was also become the control of the contro vation." The first appearing of Christ, here implied, was when he came personally in the flesh. The second will be at the end of the world, and after the millennium, and the subsequent apostasy. All the antecedent comings of Christ, were to be but mystical, or providential comings; as in the destruction of Jerusalem; in the revolution in Rome from paganism; in the reformation; in the lattle of the great day of God; and in the opening of the millennium. These things are clear in the millennium. These things are clear in the word of God, and in the minds of men duly word of God, and in the initios of medical versed in the knowledge of the prophecies.

Ethan Smith.

THE SPECIAL PRESENCE OF GOD.

[Extract from a Sermon of F. A. G. Tholuck.] Will you indeed be made whole? Then draw near to God. Draw near to him and he will draw near to you. The sea of love will not barely surround you, so that you shall remain joyless amid its waves; you shall drink from that see.

from that sea. 1. Draw near to God in the work of crea tion and preservation. Why fleest thou from solitude? Why dost thou shun the lonely hour? Why passeth thy life away like the feast of the drunkard? Why is it that to many of you there cometh not, through the whole course of the week, a single hour for self-meditation? You go theread life his description. itation? You go through life like dreaming men. Ever among mankind, and never with yourselves. So it was not with our forefa-thers; they had in their life many a still hour. When the evening came, then had every one a set period which was consecrated to his God. You have torn down the cloister; but why have you not erected it within your hearts. Lo, my brother, if thou wouldst seek out one still hour, only a single one every day, and if thou wouldst meditate on the love which called thee into being, which hath overshadowed thee all the days of thy life with blessing, or the days of the life with blessing, or else by mournful experiences hath admonished and corrected thee; this would be to draw near to thy God; thus wouldst then take him by the But whenever in ceaseless dissipati of heart thou goest astray, the sea of the divine blessing shall surround thee on all sides, and yet thy soul shall be athirst.—Wilt thou draw near to God in his works of creation and pres-

vation? Then seek the still hour.

2. Draw near to God in his work of Remption. How like a friend he bath come forth to meet a world of sinners! and they go north to meet him! Ye, who are conscious shat yo have in the word of God eternal life, do ye read that word every day? Believe me, there are very many among you who will remain in suspense and fluctuation of mind, and can never arrive at sure conviction, until they find opportunity to rend the Scriptures every day in the still hour. But it is a question of vital import,—In what manner do you read? Ye who are earnest in the pursuit of heaven read first the history of your Lord, so that yo may collect into a single sun all the scattered rays of his image. Let your first effort be to obtain a deep impression of his entire, holy character and conduct. This sacred image will attend you through the whole day, as a companion to bumble, to console, to animat ou; it will be with you like a good spirit he beholds nothing anywhere but that luminary. Thus, my beloved brother, when through

the whole morning you look upon the sun of the Redeemer's image, that sacred form will impress itself upon you, and whatever you see. will see it only in its relations to Christ discover him; you will follow every way-mark, and every lifted finger which points to him,— Will you then draw near to God in the work of Redemption? Read the testimony respect-

all your souls with this cry;—whenever you feel within your spirits the attraction and voice of your Father, resist it not; it is the voice of God; it is the work of God; fail not to hear it; God; it is the work of God; fail not to hear it; for it is in this particular that the righteousness of God is manifested in the most fearful way. 'There dwells,' says a heathen writer, 'in men, a Holy Spirit, who treats us as he is trented by us.' Once turned away, he comes back again the more seldom, and speaks to us with less and less power. But what can I do, you ask, if the voice within me sounds but you ask, if the voice within me sounds but softly; or if I have disdained it, until it has be-come scarcely audible? Brother, it stands re-corded: 'Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.' You reply, 'I have a cold heart. ed to you. You reply, 'I have a cold heart. I cannot pray;' but I ask you, is not a warm heart a good git? If it is so, then I add, it stands written, 'If ye who are evil yet know how to give good gifts unto your children. dangerous error to suppose that man should pray only when his heart prompts. What pray only when his heart prompts. What shall one do, when his heart dies away, and incites him no more? Knowest thou not, that soul is stimulated to prayer by prayer Hast thou never yet experienced that happy state, when the soul, grieving over its inward barrenness and coldness, casts itself down, and begins with frigid feeling to pray and this very prayer transforms the heart of gin to swell within thee and to pour them-selves out more and more freely, and the words flow forth in richer and richer abundance, and flow forth in richer and richer abundance, and thou canst find no end to them, and thou art overpowered, and criest aloud,—'Yea verily, overpowered, and criest aloud,overpowered, and criest aloud,—'Yea verily, oh God, thou canst do superalundantly above all that we ask and think?' But you say,—'Alas, my supplication falls back again so cold and faint upon me. It seems as if I mocked God with my prayer, full of words but without a soul.' Brother, I ask you only one question:—Do you hunger for the bread of life! If you do, then certainly you do not mock your ford with your supplication. Shall it be

generation then living shall ascend; and not before the wicked shall be raised. The connection there decides this.

As to a visible coming of Christ to reign personally on earth; the Bible teaches no such thing, but the reverse. "The just shall live faith." They are nevers here on earth, to Remember that the holy men of God; remem-ber that, in particular Remember that the holy men of God; remember that, in particular, Augustus Hermann Francke fell on his knees and prayed,—' God, if thou art, manifest thyself unto me.' Lo, thus was he obliged to begin to learn how to pray; and the manner in which he ended, the conclusion to which he came, you know—see, the edifice of his faith, of his prayers, is erected among you, an impossibable of the conclusion to which he came, you know—see, the edifice of his faith, of his prayers, is erected among you, an impossibable to among you, an imperishable monument. And can you still doubt, you with the cold heart, that you will learn to pray with warm and glowing feeling, if you will but begin in faith? Beloved Christians, draw near to the Holy

Spirit of God in supplication.

Come then, all ye who are not dead, and yet are not alive; ye whom the earth will not leave unmolested, and whom heaven will not accept; ye who serve two masters, how long will ye fluctuate? Hold fast in your souls this one truth; whatsoever can be done on the part of God, hath already been done. The wedof God, Bath already been done. The wedding festival is prepared; you have been invited; nothing remains but for you to come. The sea of love surrounds you; nothing remains but for you to drink. At the last day, when you wring your hands in despair, shall it be said, 'I was willing, but ye were not willing?' ing? How to approach him who approacheth you so graciously, you know. Seek the still hour, every day. Read the Holy Scriptures, every day. Attend, every hour and every instant, to every attracting influence of the Holy Spirit. When the Spirit keepeth silence, then clim to your prayer. cling to your prayer.

Israel! why wilt thou die? Lo, thou know

est what course is needful for thy happiness. Whoever remaineth shut out, whoever remaineth shut out from the work of grace,—he hath shut himself out.

> From the Vermont Chroniele. DR. GRIFFIN.

I saw in one of your papers recently some affecting extracts from Dr. Griffin's diary, giving a brief account of his conversion. He was truly a great and good man. If the following incident illustrating some fine traits of character, shall one

character, shall appear to you important, it is at your service.
While I was minister in ______, Dr. Grif-

fin spent some time at my house on one occa-sion, soliciting aid for Williams College. generally accompanied him in his visits, and I can truly say I was quickened by his conversation. It was eminently spiritual, and at times eloquent and thrilling. His remarks upon the importance of a sanctified literature—the influence of a College baptized by the Spirit of God, were instructive and elevated. At one time he seemed a little desponding. He feared he should fail in his proposed sum, which was the condition upon which man large subscriptions were made. I related him this fact which I had just learned. A p ous lady of my church, who had recently lost her hasband, a man of distinction in political life, but who died without property, had a father who possessed great wealth. She was his only child. She was left with eleven children in dependent circumstances. Her rich father was offended with her because she adfather was offended with her because she adhered to orthodox principles. Though a professor of religion he was opposed to the truth, and suffered his opposition to Christ to overcome all the feelings of the father. He, for a time, cast her off. She had been delicately brought up. In the midst of her privations she was happy and resigned. She had no means of support for her large family of children. Her father refused to aid her; when the hand of charity, concealed in the shades of evening, abundantly supplied her wants. The relief—the modesty of the manner in which it was afforded—the sweetness of her temper, so was afforded—the sweetness of her temper, so affected Dr. Griffin that he wept. It relieved his mind. He exclaimed, "It is a ray of light falling on a tear," "Never again," said he, "will I despond. The widow's God, the orphan's Father, will supply all the wants of the Church." I was delighted and humbled by the beautiful traits of character that were developed, especially his simplicity and faith. It is but justice to remark that the rich father afterwards made provision for the comfort of his daughter, and for the education of her chil-

In transcribing some letters of Dr. Griffin which I sent to Dr. Sprague, two of which, I perceive, are published in the Memoir, I could not refrain from adding a few words as ex-pressive of my personal feelings. In a hasty glance at the Life, I do not find it there. If you think they are just, I submit them to you, chiefly as the testimony of friendship. Dr. Griffin, I have reason to think, was kind to

other young men as he was to me.

I do not besitate to say that I regarded him as one of the most eminent men of this age. The characteristics of his mind resembled those of Dr. Isaac Barrow. He had the imagination of a poet, the understanding of a philosopher. When he reasoned, you perecived the vigor of his fancy, when he describ-ed, you saw the accuracy of his judgment. When he walked on the earth, as was said of Burke, "you discovered that he had wings." He was generous, like Wilberforce, even to a fault. He had a large heart, and was abun-dantly "given to hospitality." His benevolence was as great as his views were enlarged. was great every way, as well in the pow-of his mind, as in the proportions of his y. He was one of "Nature's nobility." ers of his mind, as in the proportions of his hody. He was one of "Nature's nobility." He evinced remarkable simplicity of charac-ter. I never knew one of a more confiding disposition. He had exquisite sensibilities, and therefore enjoyed and suffered more than

He was very able as a critic, consequently I He was very able as a critic, consequently I always considered it a loss to the Church that he did not remain in the professor's chair at Andover. His style as a sermon writer, was, I think, superior to that of any American divine. While his views of truth were calculated to awaken and humble the sinner, to invigorate and nourish the saint, his language was remarkably clear and forcible. Every sentence, in some of his sermons was like a trip harmer. markably clear and forcible. Every sentence, in some of his sermons, was like a trip hammer upon the conscience. His preaching could not fail to leave a strong impression. There were tones in his voice which always reached the heart, and melted the hearer to tears. He was one of the very few great preachers who were successful. He attained to the highest order of eloquence, and yet in his loftiest flights he was not found in the region of clouds, like Coleridge, but in the pure and subduing light of the Sun of righteousness. Multitudes of converts who went to heaven before him, will receive him to everlasting habitations. The seals of his ministry, the stars he helped to place in the crown of the Saviour, next to the lory of God, are now the chief source of his

I bless God that I was ever allowed to have o long and so intimate an acquaintance with Dr. Griffin. I loved him for his virtues, I re-

Whole No. 1225.

spected him for his greatness; as a sincere mourner I lay a garland on his tomb.

Affectionately yours, M. T.

AMERICAN EDUCATION SOCIETY.

Rev. EBENEZER CHEEVER's Address, at the late Annual Meeting, on presenting the following Resolution:-

Resolved, That, as the character of the Christian ministry is to exert an extensive and powerful influence upon the social and religious condition of the present and future generations of men, this Society prefers strong claims to the affections and favor of all chasses in the community.

Mr. President,-I rise with feelings of em-Mr. President,—I rise with feelings of embarrassment. I was born in this happy New England. For fifteen years I have been in a voluntary, but dutiful exile. But never for an hour, have my affections been alienated from this land of my birth, my education, and my ecclesiastical affinities. Relatives and a large circle of friends I could once here recognize. But they are gone, and I seem a stranger in my own country.

By the scenes which now surround me I am reminded that our carly, tried, affectionate and parental friend, yet survives, and we are now assembled to celebrate her birth-day solemni-ties. This friend of mine, once found a rostic Green Mountain boy, among the hills and rocks of a neighboring State. He was poor, "un-knowing and unknown." She took him from the plough and the threshing floor. She guided his wayward feet, sustained his despondency, and supplied his wants. And he yet lives, and this evening comes to call this friendly parent blessed. And many are her adopted sons, on domestic and foreign shores, who will have her parental kindness forever in grateful re-membrance. The sentiment of this resolution is intended to evolve the benevolence of this nother of a thousand prophets. A mother in Israel indeed shall your Society appear, when her agency in other institutions, and her influ-ance upon our country and our world, shall be fully known.

Our earthly residence is filled with minds and souls. These are all in ruins. But they are destined to immortality; and they must be reclaimed to true knowledge and excellence.

rectaimed to true knowledge and excellence, in their ascent to illimitable excellence, or in their descent to deeper shades of night and wo, they will be controlled by a moral bias, which may now be imparted.

This world of rational beings has been made by Him who said, "Let there be light," and as certainly has it been placed under the tuition of his people, and from this work we can be more retire than the Swignesself. no more retire, than the Saviour could from his work of love, "to seek and save that which

To instruct and save this world, God has To instruct and save this world, God has spread out these mighty volumes of intelligence. Creation, Providence, the Bible, the Universe, and Himself. These are subjects of easy and endless study. Nor has it yet been determined how much from all these sources a

man may know; how good he may become, or how much good he may do. To solve this problem, is the business of those good men, whom you are training for action.

The inhabitants of our age and world need a constant, kind, and intelligent excitement, to study truth, to feel right, and do their duty. To afford this, Infinite Wisdom has appointed a small class of men, who may be called the a small class of men, who may be called the teachers of the world. In this class, and in their instructions, all men have a personal, equal and vital interest. No one can fail to perceive that Heaven intends they shall have a tremendous agency in doing good to man; and the state of the whole world must be according to their character. This shows us the awful responsibility which must be felt by every offi-cial mind. An imperious necessity is laid upon them, and wo to him who does not meet that necessity. And to do this, he must have those qualifications, which you labor to culti-

The Christian minister stands equally related to all men. This trait of character is con-ceded by all, so far as he proves himself wor-thy of confidence. His whole happiness, uscfulness, the permanency of his residence, and the extent of his reputation must depend upon general confidence. To secure this, he must prove himself worthy of public affection. Hence the indispensable necessity of mental and moral worth.

And moral worth.

He also moves freely among all classes of men. He is a living medium of exchange, in men. He is a living medium of exchange, in reputed currency every where. No other class of men have that high advantage. He is admitted, invited, and greeted upon all lawful occasions; and is considered an intruder only, when he appears to reprove sin. The lovelist connection of life, his hand must seal, his voice and prayer must bless. The rich and poor, high and low, bond and free, the happy and miserable, in health and sickness, prosperity and adversity, rejoicing and desnaithappy and miserable, in health and sickness, prosperity and adversity, rejoicing and despairing, living and dying, he is a friend to all. He is considered a son of peace. He speaks for God. He speaks for man. He is every where our friend. He is God's living agency of intelligence and good feeling among men. For this he was appointed. He comes in contact with mind, feeling, and passion, in their most delicate and visible points.

delicate and vincible points.

Again these teachers of the Lord of hosts, must perform nearly all the religious writing of our nation and age. This has always been so, and always must be so, until all the people become righteous. This is true, not only in the 10,000 religious discourses which are prepared and delivered, every week, in our na-tion, which must produce a tide of emotion; but it is also true of the intellectual, historical and moral essays of a high character. Upon and moral essays of a high character. Upon these 10,000 rich productions, the taste of our nation must be formed. These constitute a moral atmosphere of light, which surrounds the mignty ocean of our age. Let this be pure as that which God at first created, and it conas that which too at a relative to the very life and blessedness. But send out a corrupt, or merely mental column upon this great deep, and it will raise a commotion incontrollable, which will endanger every interest affont.

Besides, the very gates of the city and temple of the living God are sometimes assailed by the enemies of truth, and during these assaults, who shall stand as sentinels, but those appointed by the shepherd of Israel? A voice comes down from heaven, "I have made thee a watch-man." The city of light and love must be de-fended against the ignorance, prejudice, and malignity of man, and this is required at the

watchman's hand. Nor is this all. The minister of Christ must be our missionary to spread the mind of the Spirit before all men. He goes to teach the pagan the folly of idolatry, the odiousness and pagin the long of monarcy, the consenses and danger of sin, and to point every wandering soil to the path of life. He goes over the whole world to give a fixed type of Christianity to all nations. His own heart must first he moulded into the divine image at home. He must carry the same abroad, and leave it every where. He must translate the word of of life unto life;" and while he e must arrest, and educate the mind of man.
This places the ambassador of mercy upon

high vantage ground of usefulness and general His calling is divine; his receivable: his work that which n to finish; his field is the world. To bless and save men, he labors, prays, suf-fers and dies; and who in this wide world can without his aid? Who can afford to lose his influence? The Christian cannot; the citizea cannot; the old and young age and nation ing and dying cannot. Our age and nation now need this chastening, renewing and controlling influence more than ever. Take away the influences of the Christian ministry, and had been dawn. The Bible zen cannot; the old and young cannot; the livthe Sabbath would not dawn. The Bible would not be read. Our churches would be closed. Heaven would proclaim, your glory has departed, and the owls of desolation would chant their requiem by moon-light, upon the mouldering places of our Zion. O yes, Sir, our literary and political institutions would be

our literary and political institutions would be swept with a general besom of destruction. Who then can afford to withhold their pray-ers, their children, their affections, or their property, from your Society, which has such a high and Godlike aim?

AMERICAN TRACT SOCIETY. Substance of the Remarks of Rev. J. B. CONDIT

Annual Meeting in Marlboro' Chapel, Boston. This resolution calls upon us to acknowledge the goodness of Ged in view of what be has enabled us to accomplish during the past year. I am prepared to hope that it is not in advance of the feelings which already exist. Is there not something more than an incipien conviction in favor of the volume enterprise which is sufficient to dictate a cordial expres sion of gratitude to God. Is there not a deep

and soleon persuasion that we have adopted great and good plan? and that God also ha dopted it as an instrumentality to aid in sanc ifying the mind of this country? Has not the tifying the mind of this country? devoted laborer in this cause, lost his faintness of heart in view of the marked success with which God has crowned the enterprise? I cannot avoid estimating this department of effort as designed by Providence to accomplish that which will be done in no other way. Of many houses, it might have been said, when the volumes of the Seriant III. the volumes of the Society's Library found their way into them, 'To-day is salvation come to these houses.'
But all the results of this instrumentality are

not to be seen to-day. It is to go on working, with a gradual but growing power, elevating intellect, subduing passion, setting the tone of religious zeal, and giving the most desirable impress to Christian character.—We have here the art of stereotyping mind, in a count-less number of impressions; not simply on pa-per, but in the power of its breathing thoughts other countless minds.

on other countless minds.

It is fashionable to read. Books are popular things. If the people are not learning to think more than they used to do, they are lookng out more eagerly for the thoughts of others. Reading must be had for the cabin, the car Reading must be had for the cabin, the car, the tran-ient stopping place, and the parlor, as well as the study. The people will read the books that are furnished them. The specific character of a book is not always the motive for reading it. The eye has lighted on the page, traced the first lines of an Infidel treation. se, till the mind became deeply interested in , not because of a previous relish for it, but scause that book was at hand, containing thought in a dress to get attention. not unfrequent in which an individual, in tracing the influences which affected his char-acter at different stages of its developement, has testified that the perusal of a certain book ormed an important era in the history of his eligious views and feelings. The Christian, a turning back to the hour when the conviction of his guilt as a sinner commenced, has often marked it as an unlikely hour, an ho of careless mood, of wandering thought, wh of careless mood, of wandering thought, when ne heard the voice of God speaking to his con-science in the volume he took into his hand.— Ask one who in communion with the enchant-ing author had his soul mantled in the darking nother had his soul mantled in the dark-ness of Infidelity, if he sat down to the work an Infidel. Here is one who thus undesigned-ly became subject to the charm of Bolingbroke. There is another who sealed his doom as he went or, thoughtlessly counting the wat hes, in company with Voluey or By It is delightful to call up the witnesses in favor of the volumes of this Evangelical library. They are multiplied already in many parts of the land. That thoughtless man whose attention was arrested, did not go to the public de-posit to obtain 'Baxter's Call' or 'Alleine's Alarm,' He found it lying aside in the corner of the room. By a hurried glance his atten-tion was fixed, his mind gradually drawn into ommunion with the subject, till he bowed ader the mandate of truth. The number of those who have thus been reached and brought to the Saviour, will not be known till the last

But I look at this department of effort with deep interest, because character and tenden-cies of mind in this country are now determin-

This is doing more than we may imagine for the formation of character, intellectually, morally and eternally. It is one of the noisenich produces its reess, unseen agencies, s in with the current of every day life, and intermingled with the retired engagements of the fireside. It is touching mind right by the side of the parent's hand. It is every where like the sunlight of heaven by day, and like the dew by night, working too as silently and secretly. If lufidelity shall ever blight the beautiful heritage God has given us, it will then be found that the press has sent abroad the curse, perhaps sometimes half concealedbut so much infused into its productions, that it could not fail to undermine the truth. Init could not fail to undermine the truth. In-fidelity will not come as a flood, rushing in at doors of our sanctuaries, -but gradually rising, silently advancing—sweeping aw landmark after another, till we are un resist the rush of waters. Such a result will be traced to an influence moving along in the quiet channels of society,—warping mind in its warm and pliable state.

in and pliable state. day is by no means a small one among the various influences now at work in the formation of character. It is an influence which the mind takes to itself with an engrossing zeal and an unsuspicious devotion. It winds itself in, with the fondest bosom sympathies and the excited passions of our nature. It is abroad in the chief places of concourse—it is at home to use up the crevices of time-to fill up as by ent, portions of life, when nothing enchantment, portions of life, when nothing interferes to prevent a deep impression. It is carried on every wind; finds its way without suspicion to almost every habitation. This is an important relation of the volume enterprise. How desirable to occupy this channel of influence, by putting religious reading into the hands of all who will read. Truth is what all men want. They will stop to hear it when it reads to them lessons on their fearful and wonderful destiny. It will make them think and feel as immortal beings. We were made to feel it. It is demanded by the mysterious monitions within us, as to what we are and shall be bereafter. It comes in to wake up the soul. the solit—then to cheer, and warm and covered.

Truth is attracting and absorbing. It is the jewel for the adorning of the soul. Its then to cheer, and warm and ele light is pure, searching, and reviving. It has majesty enough to command the highest intelhajesty enough to command the nighest inter-lect—simplicity enough to meet the feeblest understanding—scope for the largest imagination—spiritual heauty to captivate the heart.
Its doctrine is full of heavenly fragrance—its avenly fragrance-its

It opens to the soul everlasting being and in-destructible relations. Whether it pours its destructible relations. Whether it pours its note of thunder from Sinai, or its eloquence of love from Calvary, raises its voice at the sepulchre or amid the scenes of the judgment— it is that voice which sinks down into the heart. Through the volumes of this society, truth

goes in a shape to get the attention of many who would in no other way be arrested; and to deepen impressions that have been made by another instrumentality.-The influence of another instrumentanty.—The influence of these publications is not supplied by the min-istrations of the pulpit. How anxiously does the pastor watch the impressions made on an individual by truth on the Sabbath! Will be yield himself to the undiverted action of the truth? Will be let no unholy touch erase those impressions? Lean newer these questhose impressions? I can answer these ques of his chamber. Is it Moore? or is it Doodridge? Is it Byron? or is it Baxter? Is Shakspeare? Or is it Bunyan? The reading at home has in a thousand instances undon what truth had begun to do. The mass o mind on which we pour the light of truth or the Sabbath is subjected to another and pow erful agency. Those thoughts which find ad nission in the solitary reading hour are likely to leave deep traces. They get a contact with of Portland, on the Second Resolution, at the late to leave deep traces. They get a contact with

It is then for the fireside circle, the short retreat, the pieces of time, we would furnish these pages of truth. Let them catch the glance of the eye when all is calm, and the still small voice can be heard. Let them be at hand when the soul begins to feel its ache and wants a cure.

The influence of reading on the piety of the church is great. It is now united wit power of the pulpit to give a cast to the of the age. If that reading consist chie religious stories, piety cannot take a heavy mould. It will be airy, fanciful and talkative. If it be chiefly the productions of men who have wrought in nothing but the pure ore— whose thoughts run in a deep scriptural channel, the picty will be simple, chaste, strong, glowing and heavenly. Converse with the aged Christian who has been an habitual reader of Flavel, Bunyan and Edwards, and you will see the evidence of it in the knowledge of his own heart—in the strong, healthy uniform current of his feelings—and in the complete-ness of his character. Such piety is needed piety that is chastened and elevated by communion with searching truth—a piety that has a healthy tone, without the alternations of fever and debility-a piety that has root, and trunk and branches, as well as leaves and flowers and fruit—a piety that may be resembled to the cedars of Lebanon, which east forth their root deep, and far and wide; then its branches shall its beauty shall be as the olive tree.

These are some of the reasons why I would urge the dissemination of this Evangelical literature. It will be health and salvation to the families of the land. It will be an incalculable blessing to every community. blessing to every community. Send it abroad to check a growing Infidelity—drop it amid the thoughtless multitude—let it grace the parter open its leaves to the inquiring mind and to the weeping eye—give it a lodgment in every habitation. The effect will be blessed. It is habitation. The effect will be blessed. It is good seed. The harvest will be good. Come examine the treasures of truth embodied in these volumes. Then you will not be satisfied till such riches are distributed and deposited wherever there is mind to be sanctified, and souls to be fitted for heaven.

MASS, SABBATH SCHOOL SOCIETY. Substance of the Remarks of Rev. C. HITCHCOCK,

of Randolph, at the late annual meeting on pre senting the following Resolution:-Resolved, That in all attempts to cultivate and save

he human soul, due regard should be paid to the inderstanding, as well as the heart.

Allow me, Sir, to offer to the numerous riends of Sabbath schools, convened on this on, three short reasons in favor of this

1. God's love to the soul is its crown and Without this it is "in want of all things;" this, "it has all things and abounds." as God's love is distinguished from all And as God's love is distinguished from an semblances by its due proportions, he loves every creature according to his true value. We should therefore aim to increase the soul's value, that its crown may be more magnificant and its iov "full of glory." We are cent, and its joy "full of glory." We are value and sweetness in the ardor of ping, even when associated with a fe erstanding; when wrought by the Holy Spirit in the prattling child, augmented, when this whose intellect is enlarged and strengthened trained to deep and accurate reasoning; cap ble of sitting in judgment upon evidence; at of originating a process of argument, by which truth can be demonstrated or defended. no scourge is more to be dreaded than culti-vated talent, guided and goaded on by the love of vice, but few attainments are more to be prized than the union of mental strength and

ardent piety.

2. God created no man for that man's sake, sults gradually but surely. It is that which believer may be very useful in some instances. yet God's will evidently is, that every good mind should be girded with the might of a profound thinker, that he may throw his influ-

influence of a powerless and misguided under-standing, arising from the neglect of early cul-ture, in shaping the erroneous belief of the inner, and leading him to wrong conclusions especting his life. Surrounded by tempta-ions and snares, and feeling within the impet-lous rage of youthful passions, how perilous uous rage of youthful passions, how perifous is the condition of any child without the bal-

nce of a sound and vigorous understanding!

And, Sir, allow me to suggest that there is othing which affords such means for the early culture of the understanding as religion. It is possible for any human being to bow the e in an act of devotion without feeling an affuence to enlarge and stretch his capacities. How can we pronounce the word God, if our souls are not dead with apathy, without an effort to grasp the boundless One in our thoughts? How call him "our Father," without inquiring who and what he is, and awakening all our powers to the utmost effort for an an-swer? How can we think of the Most Great, and the Most High, and not try to understand how great and high he is? How address him as the Eternal, without rousing those "thoughts that wander through eternity?" How adore him as self-existent, without an effort to throw him as self-existent, without an effort to throw off from our conceptions of him, that idea of cause which our nature compels us to associate with the thought of all other beings? How can the child who knows by his infant experience, how difficult it is to feel friendly and act friendly towards an enemy, one who has given just and deep ground of offence, give thanks for the love of Christ toward us with thanks for the love of Christ toward us, without a mighty effort to grasp "the height and depth, and length, and breadth of that love which passeth all knowledge?" And who can trace the footsteps of that Providence which apportions to nations and to individuals, their allotments of privilege and opportunity, and light and grace, without finding matter to call forth the powers of thought; and learning a lesson of sobriety of mind, and of humility of understanding, as he exclaims, "Oh the depth of the riches, both of the wisdom and know-ledge of God! how unsearchable are his judgmessage is in unison with the song of angels. ments, and his ways past finding out?"

ng by the aid of religion, is especially needful in hose families where " wealth obtains a home," and "grandeur a magnificent abode." Here are no poor people so hurried for want of time. Such people are often engaged in a feverish chase after excitement, which must be ever that point is reached, the process must be re-commenced. Being literally

"Tossed to and fro, the passions fly

From vanity to vanity.' What can the mother of such a family do for her children? She must lay aside every thing for company; every thing must give way to preparation for pleasure—a toilsome, painful, preparation for pleasure—a toilsome, painful, vexatious preparation. If you call her from her apartment, with eyes red with weeping, think not that she has been instructing her children and praying with them. It is all the effect of the latest novel, which she must read o make herself interesting in conversation The souls of her children must be left to be may. At the same time booking after his payables trained as best they may, the father must be looking and receivables. Sir, I venerate the character of Robert Raikes, the founder of the noble in-stitution of Sabbath Schools. But it seems to me that he began at the wrong end of society. If the children of the vicious poor are perish-ing "for lack of vision," what shall we say of the children of the fashionable, who are eduated in proud ignorance, and that spirit of ndependence which is at war with the lowli-Christ? As we ascend in our observations from high to higher in the walks of life, this evil is more and more conspicuous. If the young Queen of England should make to her young Queen or England should make to her country the donation of a lawful sovereign, the people would by no means consent that he should be brought up at home. And no mar-vel. You see, Sir, what a field lies open for the efforts of pious men on the young minds of the world.

It is a source of much general and loud lamentation among scholars of my acquaintance, that the English mind has deteriorated within the last two centuries. The brightest man that England has produced in modern days will bear but a poor comparison with so that went before him. Even Robert Hall, ecently the pride of the British pulpit, had be lived in the 17th century, would have been but a second rate man; and much of his greatness arose from the fact, that at nine years of age he was familar with "Edwards on the tions," and on "the Freedom of the Will," He had a father whose character is worthy of nuch veneration. He understood training the oung mind. Sir, if you would train the mind on must task it. Shall I be pardoned for the inquiry, whether

Shall be pardoned for the inquiry, whether mong the causes which have operated to dim he spleudors of the English mind, there has not been a fault in the early reading furnished o children? More than twenty years ago, a very aged man said to me, that in the days of his youth, he saw in England, among other curiosities, the bookseller who first commence the havings of multipling stars books for ed the business of publishing story books for children; and he was riding in his coach and six; so great had been the profits of his busi-ness in selling penny books. Oh, Sir, how have swarmed in England nd America! They remind you of an army if small flies that cluster before you in a spring day; and like them are of the same specific gravity with the atmosphere. But what harm can they do? Are they not moral? Do they not contain instruction? Undoubtedly. But the fault is here. They are tales; and a tale rately separates from the mass thrown into it, that which will afford it the most excitement with the least trouble of thinking. That it swallows, and that only. The tale is remembered, not the moral. And, Sir, you need not cross the great deep to find a nat cross the great deep to find a nation, in which the young mind is sailly stinted and enervated by the thoughtless ministration of this most unhealthful stimulant. It has produced among ourselves a race of most desperate novel read-ers, and some of them are children of our proundest Divines. And oh! what a groaning is it caused in our colleges, at Mathematics of Metaphysics! Poor souls! they can do athing unless it is easy. How seldom do we ment produced by the process of an argument.

nd the result of a demonstration!

And what feeble-minded Christians have isen up? How do they stand before some heresy, or some new edition of an old e a bolt of lightning. I may be wrong, be annot think that the Moronon Bible woul ave produced such effects in a former age a has in this. And what judges of preaching nd what preachers we have. One might san the quaint language of an old Poet, or of a

te one, imitating olden time,
"Sea God's ambassadors in the pulpit stand, Where they could take notes from look and hand: And from the speaking action bear away More sermon than our preachers use to say."

Oh, Sir, this is an age of strange wantings. There are a multitude of congregations, in great want of ministers, even several thou-sands. But this is telling but half the sad story. There are many nonisters filled with the might of a agonizing wants that the people should want them. Some Parish Committees have assured me, that they find it far more deficult to obtain a minister of solid strength of them. than they did twenty years ago. Sir, if the early reading of tales has not belittled our powerless and misguided under-

ivinity.
I wish my conscience would allow me to say that I know of some Sabbath School Depository that is clear in this matter. Why should we send out a book, which, should it find a place in the library of a man of true greatness, who had selected his books with care, would blush its green covers into scarlet, and from real right shake its leaves out of the stitching Why send out one which would lead an ac complished thinker after reading the last page to spend half an hour in comparing the tive small? I refer not to the sions of the book. Not at all. But simply. and unmathematically, to its superficial con-tents. There is the Westminster Shorter Cattents. There is the Westminster Shorter Cat-echism; outwardly a small affair. But it speaks great things. It is a great hook, Sir. Its first question lays hold of the young mind, and throws its thoughts back to that timeless period, (if I may speak so.) when the purpose arose in the Infanite mind, that he should be—and directs the inquiry to the "end," for which that purpose was formed. And the first And as the fact that God created all things for his own glory, affords to you and to me the firmest assurance, the sweetest confidence, that he will forever banish from his government all wrong, as this would blot out his glory: that he will launch forth the noble right, and wisdom and love, to afford the universe a ground for the offering of glory to him, so the soul is to be consecrated to the banish of wrong and the advancement of good. Such is the adaptedness of this catechism to mental cultivation, that with other and stronger reas ons. I would never suffer any thing to drive i It will make the hink, unless it can fly off to a tale, and say

this must be a good hook, because given me by my Sabbath Teacher.

There is Dr. Watts's Hymn Book; not a large volume. But what a power to stir thought is there! I well remember how my own boyish mind dwelt on this verse-

"Infinite leagues beyond the sky,
The Great Eternal reigns alone,
Where neither wings nor thoughts can fly,
Nor angels climb the topless throne."

With what wonder did it pause and linger that one line-

The Great-Eternal- reigns alone. Oh! Sir, there is Poetry, sound Poetry; such as no mind can produce that has not been a school to such "masters in Israel" as Isaiah and Paul, to learn to think and write. find, in some late editions of Watts, that this Hymn is left out. And we have "improved versions" of many such authors as stir thought which remind you of that text.

Watts's Hymn Book, and do it justice.

I was once asked to write a book for the Sabbath School Depository; and I had but one reason for declining. I did not know how. could not rise to my own standard. It does seem to me that great responsibility rests upon the authors of Sabbath School Books. Could I have my desire on this subject, every man who makes the attempt would begin, continue, and end, under the same feeling with v Wilberforce wrote his "Practical View," every woman under the same emotions with which Hannah More wrote her Treatise on "the Education proper for a Young Princess;" an impression that the book must be unworthy the time and attention of no man that reads the English language, We have noble minds among us; and in

sufficient numbers to fornish an ample supply of useful and invaluable books. Why should not we have them? Why not use the mighty engine of the Sabbath School System, to tue back the tide of weakness of soul which been rolling over us? It can be done. have many excellent books already. Let it not be supposed that I would speak disparagingly of them. As a specimen book such as I would ike for the young, I would name the Daughter;" and I might name others which show that we need feel no discouragementhis work. And as this Society has now come of age, and left her mother, while we bespeak the kindest affections for that mother, let us remind ourselves and each other, that the attitude in which we stand will turn al eyes upon us in raised expectation. In our glorious enterprise, we must spare neither money nor mind. Let every one who writes, write instructively, and let every Teacher teach truly, and faithfully, and the results will be glorious

BOSTON RECORDER.

FRIDAY, JUNE 21, 1839.

ANOTHER PECULIARITY OF THE PECULIAR

DISCIPLE. He thought much upon a fact upon which many o the disciples do not seem to bestow much thought. Fire is a terrible agent of mischief when it can get any advantage of its keepers, and men may we therefore be afraid of it. But they very commonly forget this fact, " The tongue is a FIRE." There are not many engines used to put out that fire. Few companies are organized against this evil. This i the more strange, inasmuch as respecting this very fire, the very highest authority has this striking expression, "Behold how great a matter a little fire kindleth." And to show how terrible an agent this fire is, we are informed, it " setteth on fire the course of nature." And, to add the topmost stone. we are told the tongue that makes all the conflagra-

The disciple we describe, has the peculiarity having well considered all this. The tongue is a fire. Well, he knows that. His own has burnt him, and he has been well scorched by other people's. His own experience and observation therefore, box-shown him the evils of this fire, and have led him to caution and care concerning the agent of these evils

ion, is itself " set on fire of hell."

Not a few of the disciples are not peculiar on this point. They have not a stammering tongue. No Such a tongue would have saved themselves. and especially others, abundance of trouble. The have too froward a tongue. A bridle for it is strong ly urged in the Scriptures; but we have seen many hat seemed to know as little of bit, as the wild horse of the Rocky Mountains. " A bridle for the ass, say they with Solomon; we add, and for other an male too. They might be worn to vast advantage, b some within the circle of every serious observer.

And the disciple we have in our eye, has one Von will find it so, if you observe him. He cann hain in the merriment that circle are making over the character of a neighbor. He cannot take up the talepearer's burden, and carry it over to the next house. He may have bled under the scourge of another tongue: but none of his own words shall be "drawn swords." He would have made an excellent neighbor for Job, who resisted his wife's proposal to curse God, and he sinned not with his lips in his calamities. But Nabal, who was "such a son of Belial that a man could not speak peaceably unto hi not have liked such a reproving example very near him. He keeps the door of his lips. He can neither manufacture nor vend the scandal of the times. Biting irony and keen sarcasms are edge tools. He lets others use them who are not afraid of their fingers. nd are reckless whom they wound.

We approve of this peculiarity of our peculiar disciple; and, as we arge its adoption by all whom it may specially concern, we address in its behalf a very numerous class of the human family.

ICELAND.

Whoever may wish to occupy some leisure hour both profitably and pleasantly in contemplating the wandrous freaks of nature, will do well to take up 'Henderson's Journal of a Residence in Ice'and." great an amount of material for reflection-so much an Agent of the British and Foreign Bible Society, Dr. Henderson enjoyed every facility for making himself intimately acquainted with all that he describes; and as a gentleman of taste and learning, and a Christian of large and evangelical views, he was abundantly qualified for the task he undertook. Why the volume has never before fallen in our way we hardly know; but are much obliged to the friend who suggested to us the value of its contents, and feel constrained to recommend it to the study of those who delight to search out the works of the Lord, and investigate the history of man, in all the variety of his character, manners, and customs. Though human nature is the same everywhere, its aspects are infinitely diversified by circumstances; and its various measures of improvement are worthy to be noted and studied, especially as throwing light on the question of its capabilities, and the influence of the climate, comparative solitude, &c. in forming its distinctive features .- Some hard names are to be met with in the volume, which no man but a native Goth probably can pronounce accurately; this however is but a slight inconvenience to one in carnest search after things. Arbitrary matters, like the pronunciation of names, wholly unlike any thing we are acquainted interesting cases. Connected with the Sabbath School number were two Hindoo converts. The number with, we treat as arbitrarily as we please, and hold are 120 scholars and 20 teachers. The school is con-

der the earth.

We have only to add, that the volume may be found at Perkins & Marvin's, No. 114 Washington

CONSOCIATION OF RHODE ISLAND.

Mr. WILLIS,—The Evangelical Co. Congregational Churches of Rhode Island, held its nnual meeting, at the Richmond street church, Provdence, June 11th, 12th, and 13th, 1839. The Conociation was organized on Tuesday, at 2 o'clock P M. by choosing Rev. Mark Tucker, D. D. of Provi dence, Moderator, Rev. Benj. R. Allen, of Barringon, Scribe, and Rev. N. S. Folsom, of Providence assistant scribe. All, or nearly all the churches con nected with the Consociation, were represented by their pastors and delegates. The first afternoon was principally spent in the appointment of committees and other preliminary business. The Consociational Sermon was preached in the evening, by Rev. Thou Vernon, of Kingston, from John 8: 36.

DESECRATION OF THE SABBATH. On Wednesday morning, the subject of the dese-tration of the Sabbath, and especially that flagrant stance of it by our national Congress, at its last session, was taken up and discussed. Some of the remarks were made with very deep emotion. The sentiments of the Consociation, on that subject, are expressed in the following resolution, which was subsequently reported by a committee, and adopted.

Resolved, That this Consociation deeply regret the acreasing violations of the Holy Subbath by the ational Congress, and regard this example not only as in the highest degree injurious to the best inte of the Christian community, but as a flagrant viole tion of the laws of God and man.

STATE OF THE CHURCHES. The public exercises of the forenoon, consisted of counts from the pastors and delegates, of the state of the churches.

Newport .- During the past year, the Spirit it oped, has sanctified some souls, and led some to rious inquiry. The number of hearers has been augmented. The attendance at the monthly concert has increased, owing to the change from Monday to Sabbath evening.

Fall River .- This church was organized in 1815 with 5 members-400 have since been received. Present number 280. Seven have been added during the year. The Sabbath School has been kept every Sabbath for the past 8 years, and on no Sabbath has the number been less than 100. Present number of teachers and scholars, 400. Last Sabbath there vere 440. Most of the conversions have been from the Sabbath School. During the last four years 150 have been converted, about all from the S. S. and Bible Class. There is a Maternal Association of 70 Consociations is to afford aid to the char or 80 members. At present religion is low. Chariable contributions during the year, \$800.

Bristal .- This is one of the oldest congregational hurches in the state. It was organised in 1687. Present members 203. Connected with 3 Sabbath namerous in the state, and some are very la Schools are 180 scholars, 22 teachers, and 240 vols. efficient. A great disposition has been a in the library: 20 in Bible Class. The amount of charitable collections during the year is \$500.

Richmond street, Providence .- 314 members of urch; 12 added last year. Teachers and scholars in the Sabbath School, 315. Rev. Willis Lord, present pastor, has been settled the past year. Ten or twelve individuals are inquiring or indulging hope.

Pawtucket .- 180 members of the church; 13 ave been added by profession the past year. In the Subbath School 250 scholars and 35 teachers; and there are two Bible classes. Charitable collections

Little Compton.-The church consists of 161 nembers. One has been added the past year. Conributions for benevolent objects \$250. Rev. Alfred | Moore of New Hampshire and Grosvesor of Mante Goldsmith has recently been settled as pastor; and the attendance on public worship is very good.

Tiverton.-The church was organized 93 years go. Present number of members 50-4 added the past year. \$40 contributed. The interests of religion here seems to be suffering from the present arangement of holding meetings alternately in two ouses. There is a Sabbath School in each house.

Coventry .- Since the organization of this church, years ago, 60 have been added to its numbers. About 120 or 30 in Sabbath School.

Scituate.-Connected with this church are 40 embers; 7 have been added the past year. Conected with 3 Sabbath Schools, are 202 scholars and 24 teachers. There are also three Bible classes held during the week. Collected for charitable purposes East Greenwich .- The loss of a manufacturing

establishment in the place, has caused a great decrease in the numbers of all the churches. The town council, against a large vote of the town, has seen fit to liense a tavern, which they call respectal prospect is that many who had in a measure reformed, sinnaries at Suddyia, the Editor of the "Friend will relapse into their former habits of intemperance.

oldest congregational church in the state. It was organized not far from 1670. The present number of members is 140. There are two Subbath Schools, in which there are 90 teachers and scholars. REGARD FOR THE SABBATH.

A family moved into town that did not regard the

Holy Sabbath. The man worked on that day. One of the oldest members of the church met his brethren and told them he had seen what he never saw before on the Sabbath in that town. ' And the town, at their meeting, instructed the clerk to warn that man out of town. The Sabbath before he received the warrant from the clerk, he started to go a fishing. A brother In a volume of about 250 pages, it is rare to find so in the church met him at his gate, and asked him where he was going. He replied, "A fishing." He to enlighten the mind and refresh the heart amid the was then told he could not pass that gate, as it was the described wonders of creation and Providence. As Sabbath; any other day he might pass. The man went home very angry. The next day the warrant came. It threw the family into great confusion. They knew nothing where to go; and the wife asked what they should do? One told her, if they would keep the Sabbath, they could remain. The next Sabbath the children were at the Sabbath School, and the mother has constantly attended church ever since! Temperance cause is prosperous. It is believed that not three gallons were now sold and drunk, where 3 hogsheads used to be.

Statersville .- This church was organised in 1816 ful field, and making the desert to bad and his with 12 members. Since then it has not enjoyed the as the rose. Since its formation, ministers h watch and care of a pastor more than four years. A settled in four distinct settlements, and an pastor has recently been settled, with encouraging about to be settled, amid a population of 200 family prospects. The manufacturing company has erected where 20 years 520, was nought but an impend house of worship and given the use of it to the congregational church, and the gospel is sustained by the rents of the slips, all of which have been taken up. There are now connected with this church 33 members; 6 have joined by profession, and several by let- them belonging to Coylon and Madras. In

ter the past year, and 7 now stand propounded. cese are between 50 and 60 church structs Within a few weeks God has been pouring out his them new ones. The Bishop has held 19 of Spirit on a village near by, and 7 have been hopefully tions, at which 23 candidates were a limited converted. Some of these conversions are peculiarly order of deacons, and 25 to that of priests;

t nued through the winter with greater seasons. Since January, 19 copie Visiter have been taken in this place whe were circulated before. 400 of the Tract So bound volumes have also been circulated. The obstacle to the progress of the Redee here seems to be the desecration of the Sabba

Kingston .- 100 in S. bbath School; one added the church the past year. High St. church, Providence. This chan

not connected with the Consociation. It was or ized in 1834, with 40 members. Recent pan Eight have been added the past year by letter, an profession. In the Sabbath School there are 360 s are and 35 teachers, and 28 in a Bible class; 550 in the library; charitable collections \$1,045. Eight mothers attend the monthly meetings of the Male Association, and 65 children attend the quar meetings.

Beneficent Congregation, Providence T church is not connected with the Consociation, were added to the church the past year, and alout many more, who are now indulging hape, will be added the present. \$600 have been contributed to sustain a for

issionary, and the Sabbath School sustain a Sa School missionary in the valley of the Mississippi. tract distribution is carried forward with Summary .- Connected with the 13 che

longing to the Consociation, which made 1,745 members; 82 additions during the removals; and 75 Baptisms. Eleven of il collected for charitable objects 3,633,81. Schools are maintained in all the churches wi degree of interest. In 260 schools, there are teachers and scholars; in 10 schools 4.637 nected with 18 Bible classes there are 478 member Six of the churches have received pasters during a

Vermont .- Rev. David Wilson, the delegate for the General Convention of Vt. reported that 3 ner churches had been established. Additions during year preceding the last meeting, 1,000 by profe and about 400 by letter. Present number 22, Considerable interest in the volume entering the cause of temperance.

Massachusetts .- With the state of the chard here, your readers are acquainted. Statements w made by the delegates, Rev. Messrs. J. R. Casl and D. A. Grosvener. Connecticut .- From the statements of Rev D.

D. Field, D. D. and Rev. John A. Hampstead d gates from the General Association of Coan I app hat there were, at the time of the last meeting, nected with that body 238 churches. 181 pastors, and 16 stated supplies. There are 12 As ciations, and 12 Consociations. The object of ecclesiastical subjects, &c. It was said the was very little now in Connecticut, that ought called controversy-not that ministers or people changed their sentiments. Sabbath School the past year to build new or rebuild old sanet and the present construction is much more to the health of the pasters than the old. Ven merous and extensive revivals were reported, son which are now in progress.

New Hampshire - Rev. Hamphrey Me gate from the General Association in this state. ported that 42 of the churches had been more blessed, and he gave an interesting detail of means that seemed principally instrumental in a ing the blessings.

Wednesday P. M. A sermon was preached by

Field of Conn. from John 19: 30; and the sac of the Lord's Supper was administered, by Mest To be Concluded

ITEMS OF INTELLIGENCE.

OPIUM. A Literary Chinese, in discussing the effects this fashionable poison, exhibits his views in ten propositions: 1. It exhausts the sole 2. It impedes the regular performance of lo 3. It wastes the flesh and blood. 4. It does every kind of property. 5. It renders th favored. 6. It promotes obscenity. 7. It disc secrets. S. It violates the laws. 9. It attacks vitals. 10. It destroys life. These are hief. forcibly illustrated by an appeal to numwell authenticated facts. Query. Which of ten propositions may not be truly affirmed of le the government of this country, the government people, permit long the use of a poison so active destructive?

AMERICAN TRACTS IN INDIA

India" says-" there is nothing to censure Barrington .- This church is believed to be the thing to praise in them except the Remandade them"-i. e. the issuing of them in the Roman stead of Native character. " The books are got with a degree of neatness, that would do credit to the best printing office in Calcutta."

SURAT.

The city of Surat contains about 100,000 infe tants, and is the only missionary station in the wh Province of Guzerat, containing a populated 9,000,000, all worshipping idols. The two Mes Fyvies are stationed here, and within 21 years is commencement of the mission, lave t and printed the whole Scriptures, beside preparing publishing upwards of 50 different religious trac preaching constantly, not without marked success. CAPE BRETON.

This extensive and populous island is settled, it

great many places, by emigrants from the Highlish and islands of the mother country, who are a ed only with the Gaelie language. Efforts ha made to supply them with pasters and tea their own beloved church, to which they revery strong attachment, in the land of their ad A regular Association has been formed in Eda for the purpose of introducing and supporting dent ministry among this scattered and compare poor population; and wonders have been with the island, turning the moral wilderness into ERISCOPACY IN INDIA

Since Bishop Wilson entered his diocese

Divine service haplains, Professors hem absent through sic ions in Calcutta incli SCOTCH FEMALI

June. 21,

The female schools of ay contain 335 girls, portant section of the the most vigilant ring the past year, six cted with the schools, arch as hopeful and s d chiefly to the schools tions of Christianity. AGEA OR

An orphan Asylum had ing 200 boys and 150 sewhere. It took its oduced by the late hildren orphans. The ion of the Correspond The maintenance of the pense of about 6,000

BAPTIST MIS The Calcutta Baptis ry to the English Be otes its funds entirely agents of the parent soc shood. The Society in all the churches, the 640 members in full con-bear the Christian naadded to the churches th ctivity and usefulness ROMANISM I

In 1792 there were n 30 Roman Catholic Cha side 43 in building. Catholic college; there ries of education, besid man Catholic population little short of 2,000,00 been of late advancing. slso as on the increase vail, through the incre without driving the en same some one or other of religious error.

NEW PUR THE YOUNG LADIES' vey Newcomb. pp. Dam. 1839. A full storehouse of

tion of a personal, so

Though addressed to a

s equally well adapted

style is plain, direct, s variety of matter, are as very few minds are ca such as we had hardly imself. The evidence cquaintance with the knowledge of the opinio orough understanding natural and regene ng. If any exception ca s a very extraordinary ex y some to be too full ite the popular prop will readily bear witne re used here only as nore of them are conmetimes not quite perficial reader. And the tion of thought which abs his course, and throws hi and compels him to a salu that he may firmly grasp way. But if the mind of ed occasionally to pause it is only for the cheerfulness, and soon bound away over the freshed by an abundant re

REVIVAL IN NEW BE work of grace in the l at New Brunswick, N By Joseph H. Jones, 1 terian Church, Phila Philadelphia; H. Per Marvin. 1839. This ought not to be cl

reductions of the day: eighty years ago. It is a rative, which may be tak again, without giving exe nishes food for it, not by by the exhibition of th anged reflections on the to their origin, progress, fact, though not in preten against all those human called "work of God," past, have enjoyed a n many portions of the ch clearly between genuine who desire and labor for be uninterested in the b the many topics here intr that great subject.

MY BAPTISM. From N. Adams, Pastor of ton. Massachusetts 13 Cornhill. pp. 32, "The Baptized Child, ady to notice as a brief of the great argument in duced from the nature ar covenant. The little boo the outlines of that argus ties of small children. pastor will find it a ver efforts to interest the bapt gation in a subject altog and, it might be added, u THE OFFENCE. A dis

and Brewer, at the re-ciations. By J. Ma street Church, Bango. The main object of Me ility of drunkenness wh drunkard himself exclusi the magistrate, the Legis er, the proprietor of traffic is permitted. He ! and laid the cause of huns We are prompted to ask,

greater interest inuary, 19 copies of the this place where non 400 of the Tract Society's been circulated. The great the Redeemer's kingdor ation of the Sabbath.

ation. It was organ. ubers. Recent number 108. lections \$1,045. Eightes meetings of the Ma

ith the Consociation. he past year, and about

th School sustain a Subbati ley of the Mississippi. The with the 18 churches be

cts 3,633,81. Sabbath I the churches with a good schools, there are 3,317 schools 4,637 vols.; cenhere are 478 members.

Wilson, the delegate from Vt. reported that 3 new ed. Additions during the ting, 1,000 by profession Present number 22,000. volume enterprise, and

ted. Statements were ev. Messrs. J. R. Cushing

ohn A. Hampstend, deleciation of Conn. it appears of the last meeting, conchurches. 181 seuled cs. There are 12 Asso. The object of the d to the charches on all It was said that there icut, that ought to be bbath Schools are very some are very large and rebuild old sanctuaries; than the old. Very nols were reported, some

ciation in this state, rehes had been more or less interesting detail of the

: 30; and the sacramen administered, by Mesers of Grosvener of Maine.

ELLIGENCE.

ibits his views in these ests the animal spirits. performance of basiness. blood. 4. It dissipates obsconity. 7. It discloses laws. 9. It attacks the These are briefly and Query. Which of these be truly affirmed of Intemnotic liquore? And will try, the government of the of a poison so active and

RACTS IN INDIA.

the American Baptist Mise Editor of the "Friend of thing to censure and every except the Romanization of of them in the Roman in-" The books are got up RAT.

nine about 100,000 inhabinary station in the whole ing a population of g idols. The two Mesers. and within 21 years from mission, have translated ures, beside preparing and lifferent religious tracts, and ithout marked success.

BRETON. lous island is settled, in a igrants from the Highlands, ntry, who are acquaintiage. Efforts have been h pastors and teachers of h, to which they retain a the land of their adoption been formed in Edinburg ing and supporting a residers have been wrought in ral wilderness into a fruitesert to bad and blessom tion, mini-ters have been ttlements, and another i population of 200 families, ought but an impenetra-

IN INDIA. ered his diocese in 1882, been confirmed, 1,400 of nd Madras. In the diechurch structures, 20 of hop has held 19 ordinaes were admitted to the that of priests; of this verts. The number of ent is 40, 9 of whom are

Divine service is performed regularly at 40 at stations, and the whole body of Clergy, ains, Professors and Missionaries, is 69, 12 of ent through sickness. The nine congregais Calcutta include 3,038 persons, of whom

The female schools of the Scotch mission at Bomcontain 335 girls, connected with almost every tant section of the native community; they enmost vigilant Christian superintendance. the past year, six girls and young women con-

with the schools, have been admitted to the as hopeful and sincere converts, being indebthiely to the schools for their knowledge and conone of Christianity. AGEA ORPHAN ASYLUM.

rolan Asylum has been established at Agea, con-200 boys and 150 girls, beside those established It took its rise from the mass of misery ed by the late famine in Iudia, when many and parents were swept away, leaving their den orphans. The Asylum is under the direcof the Corresponding Church Missionary Society. stenauce of the institution involves an annual ase of about 6,000 rupees.

BAPTIST MISSIONS IN INDIA.

The Calcutta Baptist Missionary Society, Auxilto the English Baptist Missionary Society, des its fands entirely to the support of the native the parent society in Calcutta and its neighed. The Society has 19 stations in India; and the churches, there is an aggregate of about hers in full communion; or, about 2000 who the Christian name. Nearly 130 have been ded to the churches the past year by baptism. The et of the mission generally appears to be that of and usefulness.

ROMANISM IN GREAT BRITAIN. to 1792 there were not in the whole of Great Britain

to Roman Catholic Chapels; there are now 519, be-43 in building. There was then no Roman adic college; there are now 10, and 60 seminaof education, beside chapel schools. The Ro-Catholic population of Great Britain is now very short of 2,000,000. In Scotland, popery has of late advancing. In Ireland it is represented m as on the increase. True religion can never prethrough the increased activity of its friends, driving the enmity of the carnal heart to asand some one or other of the many tangible forms

NEW PUBLICATIONS.

Young Ladies' Guide, to the harmon ewcomb. pp. 344, 12mo. Boston; James Dag. 1839. A full storehouse of rich material, for the forma-

on of a personal, social, and religious character. ugh addressed to a particular class of persons, it sally well adapted, in its main features, to the ment of all classes of Christian society . The plain, direct, vivacious, and engaging. The matter, argument and illustration, is such very few minds are capable of furnishing at all, and such as we had hardly expected from Mr. Newcomb The evidence of deep thought, of intimate ice with the holy Scriptures, of extensive wledge of the opinions of the best men, and a ough understanding of the human heart, both in al and regenerated state, is ample and strik-If any exception can be taken to this work, it very extraordinary exception; it may be thought ome to be too full of matter, and not to contain the popular proportion of words to thoughts; fault of no common kind, as some of our renders readily bear witness. It is a fact, that words used here only as a vehicle of thought, and no ere of them are employed than are necessary; times not quite so many as will satisfy a su-And there is sometimes a condensaof thought which absolutely arrests the reader in ourse, and throws him back on his own powers, pels him to a salutary tasking of all his energies, ay firmly grasp the mighty truths laid in his But if the mind of the reader is thus compelecasionally to pause, and move slowly onward. only for the increase of its own strength and ss, and soon again it feels at liberty to bound away over the outstretched plain, like the tilesame courser loosed from his stall, and refreshed by an abundant repast.

REVIVAL IN NEW BRUNSWICK. Outline of a tork of grace in the Presbyterian Congregation of New Brunswick, N. J. during the year 1837. By Joseph H. Jones, Pastor of the Sixth Presbyterian Church, Philadelphia, pp. 148, 18mo. Philadelphia; H. Perkins. Boston; Perkins & March. Mirrin. 1839.

This ought not to be classed among the ephemeral clark, Rector of St. Andrew's Church, Philadelphia. With an introduction, by S. K. Tyng, productions of the day; nor could it be, if the labors the press were as slow and well advised as some fighty years ago. It is not mere common place nartive, which may be taken up, read, and laid down agua, without giving exercise to the intellectual powf the reader; for it demands thought, and furtishes food for it, not by a simple detail of facts, but y the exhibition of the author's cool and well araged reflections on the whole subject of revivals, as heir origin, progress, and results. It forms in feet, though not in pretension, a solemn admonition against all those human devices for originating a misied "work of God," which within a few years past, have enjoyed a most unhappy popularity in many portions of the church; and discriminates very arly between genuine and spurious revivals. None desire and labor for the conversion of men, can be uninterested in the brief, but clear discussion of the many topics here introduced, having a relation to hat great subject.

My BAPTISM. From "the Baptized Child," by A. Alams, Pastor of Essex street Church, Bos-ton, Masuchusetts Subbath School Depository, 13 Cornhill, pp. 32, 32mo. 1839.

"The Baptized Child," we have had occasion aly to notice as a brief and affectionate application duced from the nature and terms of God's everlasting int. The little book before us now, contains outlines of that argument, adapted to the capaciof small children. The watchful and affectionate will find it a very convenient assistant to his efforts to interest the baptized children of his congreguing in a subject altogether too much overlooked, and, it might be added, undervalued.

THE OFFENCE. A discourse delivered in Bangor

The main object of Mr. M., is to fix the responsid laid the cause of humanity under great obligations.

be thrown into the form of a cheap Tract, and circu- | the inimitable accuracy of its picture scenes, it equals, the advancing reformation.

THE LIFE, TIMES, AND CHARACTERISTICS OF JOHN BUNYAN, author of Pilgrim's Progress; by Robert Phillip. pp. 498, 12mo. New York; D. Appleton & Co. Boston; Crocker & Brewster. 1839.

Robert Phillip is one of the most prolific, and per aps we may add, one of the most popular author of the age. His style has never charmed us; though it has many sterling qualities. But his evangelical spirit, and his earnest desire to produce the most saluary impressions, and glorify the Saviour he adores. are visible on all his pages, and command respectful and affectionate attention to his writings.

Though somewhat startled by the very first suggestion of the author, that no " life of Bunyan" had yet been produced, we can freely admit, that nothing deserving the name, compared with the volume produced by himself, has been given to the public. The work of Ivimey we had read many years since, with more satisfaction doubtless because of our love to the subject of the biography, than our respect for the biographer, but yet with satisfaction very sincere. Mr. Phillip professes to have discovered much that has hitherto been unknown or unnoticed, for the enlargement and illustration of what is best known in the history of Bunyan. Nor is the profession a vain one. The work is full of interest. It sheds light not only on Bunyan's character and times, but on the great subject of Christian experience; a subject which can never be exhausted nor worn out while the world stands. It is divided into 47 chapters, none of which consequently are long, and each of which treats of a distinct topic. Though it has not been in our power as yet to devour the whole volume, it has been our privilege to read enough of it to be assured that it is all sweet to the mouth, and not bitter in the belly.

THE PLEASURES OF PERSONAL RELIGION. lustrated in forty-one familiar letters, originally published under the signatures of Omicron and Vigil. By Rev. John Newton. pp. 328, 18mo. Boston; James Loring, 132 Washington street. 1839.

"A good name is better than precious ointment." Such a name is John Newton's. Few men have done more to bless the world. Few men will be onger remembered, though his writings are distinguished neither by profound learning, nor elegant diction. He is full of common sense; full of good nature and kind affections; full of experimental knowledge of the truth; full of love to Christ and the souls of men; in a word, full of all that is lovely and of good report. He is a CHRISTIAN, "the highest style of man;" neither a Baptist, nor Methodist, nor Presbyterian, nor Episcopalian; neither a bigot nor a fanatic, neither a time server nor a zealot, but a whole souled follower of the Lamb. We loved his name when a child, and love it better still after half a century has rolled away. It is music to the ear, a cordial to the heart. And can it be otherwise to any who are Christianly educated for centuries to come? Heaven forbid! In John Newton, John the Apostle lived his life over again; or, in terms of greater accuracy, John Newton was the lineal (spiritual) descendant of "the disciple Jesus loved." His name can never perish. It is embalmed forever in the pure and inextinguishable affections of the Christian church. What more could we say to recommend a choice selection from his voluminous writings, like that in the octo-decimo volume before us! The publisher deserves the thanks of the public. And if he cares for a better reward, let him have it; it is deserved. But his best reward will be the smile of that Saviour who loved John Newton, and loves his church forever. .

None BUT SUITABLE PERSONS "-Rhode Island Temperance Tale. By a Rum-seller. pp. 64, 32mo. Number one. Founded on fact. Providence, R. I.; B. T. Albro. 1839.

We have been requested to notice this, "favora-Therefore we say, the design of it is the best ssible; and the writer has done the best he could, and brought out many wholesome truths; and whoever shall read it thoroughly and "inwardly digest ever shall read it thoroughly and "inwardly digest it," will derive at least some profit by it, if his patience have not already had its perfect work. Might we say a word on our own responsibility alone, we passed out the other way—by the South door of the Court, Mr. Jacobs was ordered to be committed, and he was committed before the attention of the crowd was diverted from the Police carriage, and the double line of constables. He had passed out the other way—by the South door of the should, in the utmost friendship, advise the author to attempt no "imitations;" and least of all to attempt imitation of what is absolutely inimitable. "Tem perance Tales" can be written only by ONE MAN. in this age of the world. Temperance arguments, and Temperance addresses, and Temperance appeals, may be written and urged by thousands. Let every man use his own peculiar gift.

D. D. pp. 44, 12mo.

These letters were originally published in the Episopal Recorder, and are designed chiefly to guide the conduct of those who are " set for the defence of the truth," within the pale of the Episcopal communion. They are written in the best style, and display a highly evangelical and lovely spirit, and are doubtless better fitted to promote the cause of Episcopacy, than whole tomes of labored controversy. Were the same mind " discovered in the writers of some denominations, that make less pretension to "Divine rights," and more exclusive claims to high spirituality, many of the strifes of the Christian world would soon cease, and Christians of all denominations would be found marching onward more harmoniously to bloodless conflict, and to victory over the powers of dark-

HEALTH TRACT, No. 3. CITY AND COUNTRY. By Dr. William A. Alcolt. Boston; George W. Light. 1839.

A Tract, like its predecessors, containing no small amount of valuable instruction, for those who would preserve vigorous health, and be best fitted to serve God and their generation successfully.

the great argument in favor of infant baptism, de- Mc Donnen, or, Truth through Fiction. By Ja-

wrong on the opposite side. Thus, the abuses of fiction which have grown up in these latter days, have led many persons utterly to denounce all fictitious writings, as unfit articles of truth. We cannot go so far. In our view, instruction may often be better far. In our view, instruction may often be better conveyed through the medium of fiction than in any other way. Mr. Abbott's books seem to us to illustrate this position. If his stories are fictitious in this sense, that the precise incidents they marrate may not have occurred in actual life, yet in a far more important that the precise incidents they marrate may not have occurred in actual life, yet in a far more important that the precise incidents they marrate may not have occurred in actual life, yet in a far more important that the precise in cidents they marrate may not have occurred in actual life, yet in a far more important to be determined by the declaration whatever their feelings might be persons present, that whatever their feelings might be whatever doubts might be entertained respecting the precise might be entertained respecting the precise might be entertained respecting the precise might be entertained respecting the proceedings of the Court, whatever errors the Court whatever doubts might be entertained respecting the proceedings of the Court, whatever errors the Court whatever their feelings might be, whatever doubts might be, whatever their feelings might be, whatever doubts might be, whatever their feelings might be, whether the court whether the court white the court whether the court whatever the cour other way. Mr. Abbott's books seem to us to illustrate this position. If his stories are fictitious in this y of drunkenness where it belongs; not upon the have occurred in actual life, yet in a far more imporhave occurred in actual life, yet in a far more important sense, they are true. They are true to the great and single feeduniely, but upon the landlord, magistrate, the Legislature, the distiller, the reproprietor of the premises on which the ings which exist, in every human bosom. The first of the promitted. He has well discharged his day. hard himself exclusively, but upon the landlord, tant sense, they are true. They are true to the great reprietor of the premises on which the mixed. He has well discharged his duty, cause of humanity under great obligations.

The first of the series manner, and the defendant, or the defendant or the statement or the We are prompted to ask, why may not this discourse renew the heart. In the fidelity of its descriptions, should be pronounced, they stood ready to act as

hated through the land in the whole length and breadth if it does not excel the other works of the same authereof? It is admirably fitted to enlighten the public mind, and arouse the public conscience, and aid the advancing reformation.

one distinct moral aim, is full of striking practical lessons. Which will do a boy more good, to listen to an admonition on the duty of keeping the Sabbath,

LICENSE LAW

Again Enforced in Boston.

Since Wednesday afternoon, a good deal of anxiety has existed in the city, least its peace should be disturbed by a mob, and disgraceful outrages committed in defiance of the law. On the afternoon of mitted in defiance of the law. On the afternoon of that day Mr. George C. Jacobs appeared before the Police Court to receive sentence for a violation of the law. It was currently reported that he would refuse to pay the fine imposed, and dony, by counsel, the power of the Court to commit him to prison for so refusing. It was also whispered abroad, during the day, that if he were ordered to be committed, he would be rescued from the officers. The consequence was, that a crowd of persons, numbering 6 or 800 assembled round the Court House, and the appearance of a barouche, drawn by four white horses, opposite the north door of the Court House, strengthopposite the north door of the Court House, strength ed the belief and increased the exciter Jacobs, on being sentenced to pay a fine of \$10 and costs, did refuse to pay it, and his counsel, Mr. Hallett, then denied the power of the Court to commit him, on the ground that the fine ought to be recover-

ed by an action for debt.

The presiding Justice—Simmons—appointed Friday afteration, at 3 o'clock, to hear the arguments in the case, before the full bench, and Mr. Jacobs was discharged, on his own recognizance, to appear at that time. He left the Court House, accompanied by two or three personal friends, and no Sheriff or by two or three personal friends, and no Sheriff or constable being with him, it was supposed, by those out of doors, that he had been discharged, and some persons in the crowd cheered him. He was conpersons in the crowd cheered him. He was con-ducted, by his friends, to the barouche, and, entering it with them, it was driven off, no one following it, and he was thus conveyed to his residence.

and he was thus conveyed to his residence.

On Friday, at the time appointed, he appeared, with his friends and counsel, in Court, and the arguments of counsel were heard by the full Bench. In the mean time, a crowd of 2,000 or 3,000 persons had assembled round the Court House, and the appearance of the country of the c had assembled round the Court House, and the appearance was decidedly squally. The barouche, with the white horses, was there again, but those who desired to create a riot, as well as those who anxiously expected one, were again disappointed. The Court having heard the arguments of counsel, adjourned the case, that they might have time to compare opinions, until this morning, at 9 o'clock. Mr. Jacobs was again discharged on his own recognizance, and was again conveyed home in the barouche, no disturbance occurring.

curring. The excitement was not, however, diminished by the postponement of the case and the discharge of Mr. Jacobs until another day. Evening was approaching. The crowd dispersed to meet in smaller numbers, here and there and "elsewhere" to converse on the subject, and talk themselves up to the mob pitch, and there was a mob assembled about 1-2 mot pitch, and there was a mot assembled about 1-2 past 7 o'clock, in Dock square and vicinity, the leaders of which were searching for Mr. John R. Manley, (of the firm of Manley & Bramhall, dry goods dealers, No. 24 Dock square) who has rendered himself offensive as an informer. There might have been some 1,000 or 1,500 persons present—not all mobites by a very large number, the mob was the nucleus of the crowd—but they did not find Manley, nor did they commit any violation on his property. There was a good deal of vocal roise, however, and one or two persons made inflammatory addresses to the multi-tude. The Mayor, Sheriff, Marshal, and assistants, had been some time on the ground, with a posse of officers and special constables.

Every measure of general exhortation to disperse. with direct orders to c retire from the premises, was used without effect, when the officers threw themselves into the mob, and soon succeeded, with but little resistance, in seizing and safely carrying to prison nineteen persons. The crowd and nob then soon dispersed, and the night passed peaceably away. The nineteen were examined on Saturday; three were discharged and sixteen put under bonds, in the sum of \$100 cach, to keep the new forms of the peace of the person of the peace of tion of the expenses, which was paid.

Saturday and Sunday passed off as quietly as usual. This morning, as late as half past eight o'clock, there were, comparatively speaking, but a few persons near the Court House. From half past 9 to 10, however, the multitude increased to 1,500 or 2,000. The barouche and white horses were not there, but a police carriage was in waiting and a double line of of cers kept a passage from it to the Police Court. By and bye there was a loud laugh: a general cachinnation—very different from the huzza of a mob—which made the air ring. The Judge having read the report and opinion of the Court, Mr. Jacobs was ordered to passed out the other way—by the South door of the Court House—was conducted to Court square, in company with his friends and counsel, to a private carriage, which he voluntarily entered, and was soon placed in charge of the Jail-keeper. The news spread, as soon as heard, like wild fire. One good rty and general laugh was the only expression of appointment and the whole affair was over.

Mr. Jacobs remained in prison but a short time. prisonment, fixing the dampurpose of further testing the

We learn, also, from good authority, that about one hundred men, properly armed, with clubs and watch-hooks, were placed in the basement of the Court House on this occasion, under the direction of the Sheriffs, ready to assist the Police, in case of no sacred city. Going to Jerusalem is no great journey cessity, in arresting any riotous or disorderly persons. Fortunately their assistance was not needed; but had they been called into action, we have no doubt they would have proved highly serviceable. We cannot but commend the good sense and judicious care of the Sheriff, in preparing such a force to support the law, rather than by resorting to the dreadful alternative of military power .- Atlas.

The Mercantile Journal says:- Justice Simmons onconced the opinion of the Court, which occupied owards of half an hour. He entered fully into the jection arged by the Counsel for the defendant, he opinion was evidently formed after a careful exon of various statutes having a bearing on the case, and after due deliberation—it was an able doccase, and atter due denocration—it was an anic doc-ument. He came to the conclusion that the mode of punishment devised in the 47th Chap. Sec. 26 of the Revised Statutes does not apply to a case of enforcing the payment of a fine for violating the License Law of 1838—but the Court was of opinion that it possessed the general power—which power was recognized in various portions of the Revised Statutes. The Court remarked, that miserable indeed would be the condition of the Commonwealth, if there were no mode for enforcing the payment of a fine for assaults, drunkenness, disorderly conduct, &c. excepting in an

cob Abbott.

CALEB IN Town. By Jacob Abbott.

There is great danger, in the effort to repel the wrong, of going too far, and thus getting back to wrong on the opposite side. Thus, the abuses of the coart, which was listened to without the least symptoms of disorder by the numerous audience present—Mr. Hallett made some remarks explanatory of his views in relation to the subject of good order He said he stood in that Court as the supporter of the legal rights of the Defendant—and he was resolved to defend him by all legal and constitutional means. But he wished it to be distinctly understood by all

peace officers, if such action were necessary, in order to assist in carrying the sentence into execution—and it was his belief that no unusual preparations were necessary, in order to carry the defendant to prison, when the sentence should be pronounced. He stated that the matter would be legally pursued, and the power of the Police Court to imprison a citizen for declining to pay his fine, as in the case of Jacobs, fully tested.

The fact that the rum-selling interest of several of the neighboring towns was represented on the above occasion, ought to relieve the character of Bostonians, in some measure, from the disgrace of the above

Balloon Ascension from Chelsea .- Mr. Lauriat Balloon Ascension from Chelsea.—Mr. Laurist made his promised ascension from Winnisimmet yesterday afternoon. The wind was high, and blew towards the sea. Several pilot balloons were sent up between two and half past three o'clock. One went towards Salem, but the others wended their way towards Nahant. Every thing was in readiness at the appointed hour, when amidst the discharge of cannon, the waving of handkerchiefs, and the cheers of the immense multitude on the ground, the ground that nense multitude on the ground, the æronaut took

his departure from the earth. his departure from the earth.

At first the cords became entangled in the trees, and the most disastrous consequences were apprehended. But with remarkable presence of mind, the serial navigator broke the limbs with his hands, and carrying away in the torn lines of his car, several branches, he soon escaped into the air. For a mo-ment the balloon seemed to poise itself in the heav-ens, and then suddenly, and majestically sailed to-

wards the ocean.

Mr. Laurint was carried by the wind in the direction of Point Shirley, where he made an unsuccessful attempt to alight, and was driven out into the Bay, where he was dragged along on the surface of the water, and at times rising to a hundred foot in the air, for sureral miles,—when he was happily rescued from his perilous situation by Capt. Paine, of the schooner Fanne—who landed him at Gloucester last evening, from whence he returned to the city this forenon. The balloon made its escape from the net-ting, and has not since keen heard of. We regret to learn that Mr. Laurist suffered considerably from bruises received while in the car.

[Mercentile Journal of Tweedoy.

ECCLESIASTICAL.

Ordination.-The Rev. Austin Isham was or-Ordination.—The Rev. Austin Isham was or-dained and installed as pastor of the Congregational Church and Society in Roxbury, Ct. on Wednesday, the 5th inst. Introductory Ptayer, by Rev. H. D. Kitchel of Plymouth; Sermon, by Rev. Mr. Andrew, of Woodbury; Ordaining Prayer, by Rev. Gurdon Hayes, of Washington; Charge to the Pastor, by Rev. Z. Swift, of Derby; Right Hand of Fellowship, by Rev. O. B. Butterfield, of South Britain; Charge to the people, by Rev. Mr. Camp, of Bridgewater; Con-cluding Prayer, by Rev. Mr. Whitemore of South-bury; Benediction by the Pastor. A variety of cir. bury; Benediction by the Paster. A variety of cir-cumstances added great interest to this occasion. The people, for a long time destitute of a settled min-istry, were now entirely and happily united in Mr. Isham. The performances were in the new church, which has been fitted up throughout with unusual which has been fitted up throughout with unusual simplicity and taste. The charge by the venerable Mr. Swift, was rendered especially interesting, from the fact that he was formerly pastor of the place. The prospects of the church and people are evidently very flattering; a new face seems to have been given in the charge of the charge for the charge nce to the village itself .- Ct. Obs.

Pastoral Relation - We have recently noticed the Gunnison at Brentwood, on the conditions specified in the call of the church and society. We have seen no good reason for the innovation which has crepinto some of our Congregational Churches, of settling ninisters as some one has quaintly remarked, on torse-back. We have since seen somewhat frequent expression of opinion on this subject, and it appears now that public opinion is coming back again to puri-tan usages.— Watchlower.

Summary of News.

Florida.—We learn from a gentleman, says the Columbus Enquirer, just from Tallahassee, that the greatest possible excitement exists in the Territory; and thay have determined to take the war into their hands. Hundreds of volunteers were offering their ervices to Gov. Call, who was expected to take the field on Monday last. The Territorial Government has offered a reward of \$200 for every Indian taken

of that State, offenders bringing free negroes into its territory are fined \$20 a week during their residence, and the negroes liable to one year's imprisonment at onment for life. A woman named Jane Richardson, has just been sentenced to one year's imprisonment under the above law. hard labor, and if they do not then depart, to impris

Another Steamboat Disaster. — The steamboat John Bull, which cost the proprietors about \$90,000, on which there was insurance for only \$20,000, was burnt and totally lost, between 3 and 4 o'clock on the morning of the 10th inst. off Lavaltrie, about eight miles from Sorrel, as she was proceeding to Montreal. A number of deck passengers jumped overboard in their fright and were drowned, as was one lady, Miss Ross, who fell into the water in passing from one boat to another, after she was taken from the steam-er. Fortunately the John Bull had a vessel in tow, Mr. Jacobs remained in prison but a short time.

His fine and the costs of prosecution, were paid by a friend, and he was immediately set at liberty. We understand that it is his intention to bring an action against the Justices of the Police Court, for false imprisonment, fixing the damages at \$5,000, for the purpose of further testing the question of the right to said purpose of further testing the question of the right to said pounds. ight to sand pounds.

Effects of Steam.—It is said that a person can now go from New York to Jerusalem in thirty-three days! From the former city to Bristol, England in thirteen

after all. We are happy to learn that the vigilance of the British cruisers on the coast of Brazil will very probably soon extinguish entirely the abominable to Three slave vessels from Africa, having on board between eight and nine hundred negroe were captured and sent into Rio between the 1st an 15th of April. This success has greatly increase the activity of the cruisers, and caused them to redouble their vigilance.

From the Northampton Courier we learn that the silk and lasting buttons, now in common use in the whole country, are most of them made at the village of Haydenville, in East Hampton, Mass. by J. & J. Hayden, two Yankees, who themselves invented the machinery with which the work is done. They employ about 200 girls, and make over a thought and groce of buttons daily, of all sizes and qualities supplying the greater part of the United States. It is but a few years since all the buttons used in this country were imported from England.

Destructive Fire.—The flourishing town of Port Gibson, Miss. which has a population of 1,500 souls, is a heap of ruins. The court house, bank, and three fourths of the buildings were burnt down, the night of May 31st.

Sales of timber for six weeks ending with the 29th ult. in Maine, reached 14,990,965 feet. It is estimated that the operations of the season will amount to 50,000,000.

A Scene on the Fourth .- The New York Expre ays—"The teachers of the various Sanday Schools have entered into an arrangement, to have the children celebrate the Day on Staten Island, in a manner worthy of the occasion. At least twenty thousand will embark in steam and tow boats, land on the island, and in a grove selected for the occasion, spend the day in a rational and happy manner. Promade for their safety and enjoyment.'

The town of Portsmouth has voted to make a donation of its portion of the surplus revenue to the New Hampshire Asylum for the Insane.

A poor woman on board of the John Bull st

MARRIAGES.

, Esq. to Miss Jane P. da Baward R. Burthard, Esq. hin Hubbard, Esq. In Concord, Mr. Wm. Brigham, of Boston, to Miss Lucy In Concord, Mr. Joseph Merriam. of Mr. Joseph Merriam. ing. Capt. E. H. Boehner, of bark Leda, (inte of f Haltimore) to Miss Louisa Harriet, second r. Rob't Moir, jeweller. Wm. F. Lawrence, of Newton, to Miss

DEATHS.

In this city, Miss Bachel A. Ford, daughter of Simeon and schitchle Ford, aged 13—6th inst., youngest child of samuel reck, Eq., of Braintre-Miss Sursh Ann Capewell, daughter of Mr. Win, P. Capewell, 18.

In Dorchester, Mr. Elisha Pierce, 46.

In Cambridge, Thomas, aon of Mr. Thos. Hooper, 11.

In Lexington, Capt. Natl' Harrington.

In Royalston, Mr. Ezekiel Ellis, a revolutionary pensioner, 79.

In Gloucester, June 11, Mrs. Thomasin, wife of Capt. Jas bentilson, 62. m stroucester, June 11, Mrs. Thomasin, wife of Capt. Jas. Dennison, 62.
In Skowhegan, Me. Mrs. Mary, widow of the late Col. Gliden Burt, of Longmendow, Ms. 76.
In Rochester, N. Y. of consumption, James F. Brown, Attorney at Law, 27. Mr. B. was a native of Boston, and gradusted at Williams College, Ms. in 1832.
In New Orleans, Mr. Heavy Hudson, of Newburyport.—
For fifteen years a resident of New Orleans.
In Philadelphia, of consumption, at the Madison House, Mr.
Joshus L. Jones, late proprietor of the American Hotel, Aubarn, N. Y.

The Subscriber acknowledges with great pleasure a sub-actipation of \$1500, for the use of the Theol. Seminary in Gi manton, N. H. from a few individuals in Meditord, once the people of his charge. It gives him the greater pleasure ranke this acknowledgement, as it testifies not only their in-terest in the Seminary, but is a pledge also of the persons confidence and love which the enjoyed while the Minister of that people. I trust that they may live to see that the charities, here bestowed, are not in whin. That the God is charity may make them "perfect in every good work to de-his will." Its because of their ones affections, we have to

From the Daily Advertiser & Patriot.

At market 140 Beef Cattle, (including 40 unsold last week, 10 yoke working Oven, 13 Cows and Culves, and 700 Swine—Several hundred Swine unsold.

-Beveral hundred Swine unsold.

PRICES—Berf Cattle—We again advance our quotations to outern to sales. A few of a very prime quality were sold 1810.—We quote first quality 950 a 9 75; second quality 9 a 9 25; that quality 7 50 a 8 50.

Horking Oxen—A few pairs were sold, but we cannot

Dull, and prices reduced, with the exception of Swene-Duit, and prices reduced, with the exception of a few of the Berkshire breed; a tot large Barrows, selected and very flue, at 8 7-8, and a lot at 8 1-2 c; a lot of Sows to ped-die at 7c, and a lot of small pigs at 19. At retail from 7 1-2 to 11c. We notice the sale of one Berkshire, weighing 150, at

Greenfield High School for Young Ladies

Greenfield High School for Young Ladies.

All E Trustees have the pleasure to announce to the public, that this School was opened on the first Westness
day of May hast, under the superintendance of Rev. L. L.
LANGETOTI, late Principal of the Albon Fenule Scinling
At Andover, and that the next querier will commence on the
tird Wednesday of July. The Trustees are combled to as
are the community that the Principal and his Assistant
have their entire confidence, and are experienced and sue
cessful teachers of youth. It has ever been their intentio
that this School should be of the first class, and they now extress their full conviction that no these to the courty officed
tress their full conviction that no these to the courty officed

GEORGE GRENNELL,
FRANKLIN RIPLEY,
DANIEL WELLS,
ANNEL PHELPS,
ANNEL PHELPS,
ANNEL PHELPS,
Greenfield, Mass. June, 1839.

Greenfield, Mass. June, 1839.

The President and Prefessors of Andover Theol, Seminary. The President and Prefessors of Andover Theol, Seminary. The President and Professors of Yale College.
Rev. Dr. Taylor, Rev. L. Bacon, Hon, David Daggett, and Noah Welster, L. L. D., New Haven; Rev. George Ripley, Rev. Hubbard Window, Rev. John L. L. Stone, D. D. Rector of St. Paul's, Rev. John L. Watson, Assistant Minister of Trinity Church, Rev. Subs Aikin, Rev. Nehminh Adams, Hon, Sanuel Hubbard, Hon, Samoel T. Armstrong, Edward Rev. Index. D. John Tappan, Esq. and Churles Studierd. Eur. Roston. D. John Tappan, Esq. and

Charles Steddard, Esq. Boston.
TERMS.
For Board, Washing, Fuel, Lights, and Instruction all the branches of an English Education, for

ion to the above, for instruction per Quarter

BOSTON ACADEMY OF MUSIC.

cted, also, that there will be public pe

out charge.

Ladies and Gentlemen, who intend to join this class, are
narticularly desired to be present at the first meeting—the
first lessons being essential to a clear understanding of the

ystem.
Tickets of admission may be obtained at the Bookstore of Jesser. Perkins & Marvin, No. 114 Washington street.
GEO. WM. GORDON, See'ry Ros. Acad. of Music. je21.

Normal Schools, at Lexington and Barre. Normal Schools, at Lexington and Barre.

This Board of Education hereby give notice that one Normal School for the qualification of Female Teachers is to be established at Lexington, in the County of Muddless x and another for the qualification of both Males and Females is to be established at Barre, in the County of Worcester Applicants for admission must have attained the goal seventeen years complete, if Males; and of riverse of seventeen years complete, if Pemales; they must be in the enjoy must of good health, and must declare it to be their intended of studies at the Normal School; they must under the good studies at the Normal School; they must under the good studies at the Normal School; they must under an preparatory examination, and prove themselves under well versed in orthography, reading, writing. English grammar, geography and mithinetic, and they must firmish satisfactory evidence of good intellectual capacity and of high moral character and principles.

rinciples.

No pupil (except for special reasons, the Visitors shall de No pupil (except for special reasons, the Visitors shall de proper to dispense with this rule,) will be admitted to the proper for a longer course of study. A complete course will provide the property of the property of the providence of study.

for a longer course of study. A complete course will prob-ably occupy three years.
Thirtion will be free: but the pupils must supply their own hoard, provide themselves with all class books, and defray the incidental expenses of the School.

The School at Lexington will commence on the first Wed-nesday of July next, under the care of Cyr.es Pirrers, Esq. late Principal of the Town School at Nanturket. Due no-tice will be given of the time when the School at Barre will be opened.

be opened.

Applicants for admission to the School at Levington may leave their names with the Rev. O. A. Dodog, of Levington and for the School at Barre, with the Rev. Sanuel A. Fav, or the Rev. James Thompson, of Barre.

Legion Service.

Legion Service.

George Petrans,
Horace Mann,
Charles Huddon,
Emrason Davis,
George N. Bridon,
Boston, June 21, 1839.

4w.

NEW BOOKS.

MC'DONNER; or Truth through Fiction, by Jacob Ab-

hott.

h in Town, and Calch in the Country, by

Bo.

glaum's Statesman of George 4th.

lods; or Captivity Captive. 2nd Ed. da; or Captivity Captive.

NEW BOOKS.

JUST published by the Mass. S. S. Soc.

hill.

Alfred Montrose; or, the Way I should Go. Specially delicated to Youth. By J. W. Baynes. Price 25 cents.

New EDITIONS.

Hannah Swanton, the Caseo Captive. Price 15 cents.

The Cedars of Lebanon. Is cents.

Astronomy; or, the perfections of God displayed in his Works. 35 cents.

The Village Pastor; or, History of the Am. Bible Society.

Stereotype Edition of Newcomb's First Question Boos, Vol. 21, 12 cents. 12 1-2 c

. 12 1-2 cents. Stereotype Edition of The Biblical Catechism, No. 1. 5c. Jonah's Gourd. 12 cents. Ellen; or, Visit of the Rod. 15c. Sterens, P. Jonah's Gourd. 12 cents. Elieu ; v.; Jonah's Gourd. 12 cents. King Herckinh. 12 cents. Parel; or, The Genevese Reformation. 9 cents. Child's Prigrim's Progress. (28 cuts.) 38 cents. U. C. DEAN, Depositary.

NEW GREEK TESTAMENT.

POCKET Edition, from Bagsier's London Edition, and for the Use of Students, &c. Nearty bound in cloth. "Among the numerous editions of the Greek Testament which have been published of late years, both in Europe and America, none, it is believed, combines the advantages of va-riety of matter, and convenience of form, in as equal degree with the Polymicrian Testament, edited by the late William Greenfield, and published by Sanuel Bagsier of London,

R, the Inchriste, by a Lady. With a recommendatory Preface, by Mrs. Sarah J. Hale. Just published by VIIPPLE & DAMBELL, 9 Cornbill.

"It is a touching story, and goes to illustrate the fulney of endings, 'The reformed rake makes the best husband.'"—
rotismouth Journal.
"It is well worth a perusal, and cannot fail, we think, to have a good impression on the minds of those for whom it is

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Fuetry.

For the Boston Recorder. REV. RUFUS HURLBURT.

Rev. Rufus Hurlburt, of Sudhury, died on the eleventh of May. He had been for many months in a declining state of health. On that day he suffered much from pain; the sun was growing low, when his wife, hending over his bedsite, gave utterance to some expressions of solicitude. He fixed his eyes kindly upon her, and slowly repeated the sweet passages at the fixed his eyes kindly upon her, and slowly repeated the sweet passages. ange, "Casting all your care upon Him, for He careth for you," then closing them, sank into a quiet slumber. She he cared heaned her head upon the pillow, and offered a silent prayer, that if it were the will of God, he might be spared a repetition of the care years." brought him something to take, placing her hand upon his the last faint breathing, his spirit was at that moment pas ing from its tenement of clay.

Servant of God, farewell, farewell,

Thou hast gone gently to thy rest; Soft slumbers on thine evelids fell. Thy waking was among the blest. Yes, they hast waked, but not to pain, For Jordan now is safely pass'd: We may not hear thy words again, Our hearts shall treasure up the last Weeping and lingering o'er this clay, To wait the glorious rising day, And God will watch the precious dust. Lovely and pure as it is dear; Shall be our thoughts around thy bier Brother and friend, we mourn thy loss, We joy that thou didst here proclaim Salvation through Immanuel's cross; Thy heaven, our hope is in His name. A. B. H. For the Boston Recorder

THE OLD MAN IN SPRING.

ing—the Spring—the Joyous Spring, doth glad m t once more, t torth as buoyantly as in those days of yore, fe was in its spring-time, and my step went bound

thing I look'd upon was beautiful to me. when bright Spring came to ren-

h, from wintry sleep the flow'rs, giving them sunny birth, d flinging on the scented air odors so passing sweet, sy seem'd befitting sunnier climes, or ' Eden's greet eat.' warfiled sweeter music then, to charm the ravish'd ear

n'd so full of glad—glad life, where'er I turn'd mine

e, forgot in joyousness, how soon would fade and die pov'd and beautiful of earth, whatever charm'd us here ow'rs, or trees, or singing birds, or even friends mo

have liv'd to see earth's flow'rs and early frien s depart, it, look, save when in dreams methought I heard on sing, and brighter skies, and an Eternal Spring. as Spring returns I'm glad, -and in my heart there glows summ feeling of my youth, when verdant fields I trod, now I "fook thee" nature up to nature's "glorious "God." its fields are green, her skies are bright, her flowers too nor fair. e fair, ere's a "better land" beyond, for God Himself is there; ere, thro' His dear blood who died to ransom us from

When God his spirit calls from hence, the old man hopes to

For the Boston Recorder, TO A BEREAVED HUSBAND,

by the sister of his deceased wife, now thy home is lonely; that thy dwelling No more shall echo to that loved one's tread :-I know too well thy widowed heart is swelling With secret grief; yet weep not for the dead.

She sleepeth.

Yet shall she waken,—on that morning glorious,

When day shall evermore displace the night; O'er time and change, and pain and death, victorion A holy scraph in the land of light.

Yes, she will waken.

Yes, she will waken-not to gloom and sorrowof to the blight of care-the thrill of pain-Wake to the day that ne'er shall know a morrow To life that shall not yield to death again.

She rests in peace. For her forbear thy weeping;

Cause of Freedom. For the Ho ton Recorder

THE PROGRESS OF ABOLITIONISM.

THE PROGRESS OF ABOLITIONISM.

A DREAM.

Written in 1837. By Jeremiah Oldham.
[Concluded.]

Now I saw also in my dream that the abolitionists were harrassed by many of their own neighbors as well as by the slaveholders. These were what my friend Bunyan would call "worldly wise men," men of great prudence, and caution, who are averse to excitement, except that which is directed against the abolitionists. These men, from various motives, endeavored to prevent the car of emancipation from "going ahead." By their contemptations remarks it often happened that "certain lewd fellows of the baser sort" would rise up and set upon the abolitionists, and cast stones at them, and endeavor to drive them from their work. Among these wise men, I perceived many editors of the principal political Journals, who constantly misrepresented they would so exasperate the south that they would declare for nullification, out of revenge would declare for numeration, out or revenge for the indifference of the north to their com-plaints, &c. These editors were put up to this course of conduct by a great multitude, who are depending on the trade of the slave-holders for their wealth, and also they are influenced by a regard to their own interests, for they peracive their own "craft to be in dan-ger," because the slaveholders are their par-rons, and they would instantly stop their pa-pers if they should discover even the appearpers if they should discover even the appearance of neutrality on their part; therefore the "Auri sacra fames" induces them to aluse the abolitionists. I saw also that while the friends of Emancipation were working the friends of Emancipation were working hard to urge forward their car, they were greatly hindered by another class of their fellow citizens who were not influenced by any selfish motives. These were continually saying to the leaders of the Abolition Phalanz, "we are with you in sentiment, but we cannot approve of your measures; you are going too fast; you can do nothing to any good purpose; this is a subject which belongs to the south altogether; we are as much opposed to slavery.

them the evil of their system, and talk kindly to them; and preach to the slaves and endeavo to them; and preach to the slaves and endeavor to prepare them for emancipation, &c.' Among this class of opposers I noticed many ministers of the gospel, and some professors in theological seminaries, men who had great influence and great moral worth, and who really believed that they were doing service to the cause of humanity, by thus indirectly opposing the abolitionists. One of these men declared it to be his deliberate opinion that the abolitionists had rolled back the car of universal emancipation " one hundred years." Another, who is accustomed to make years." Another, who is accustomed to make great and thrilling speeches at anniversaries said, they had rolled it back "two hundred years." Alas! thought I for the poor slaves. How far had this subject of emancipation proceeded before the abolitionists began their operations? No one could say that any thing had been done to get it forward a single inch, and if the abolitionists had put it back two hundred years, how many generations of slaves must leave the world, before some benevolent efforts shall be made by ministers of this character, "to break every yoke and let the captives go free."
But I saw that the friends of the oppressed

were nothing daunted by these taunts either from their bitter enemies, or their professed friends. The car moved on; acquirit vires eundo. Ever and anon as it moved along, a strong man would come out from among the neutrals, and declare his conviction of the feasibility of accomplishing all they proposed to do. And they also received encouragement from some who did not join their ranks. A minister of distinction who has written against "Associations" wrote a letter to one of the "Associations" wrote a letter to one of the principal leaders of the abolition host in which he highly commended the moral courage of himself and of his companions, and wished them success in every prudent endeavor to break the yoke of the slave. I saw that this letter did the cause much good, for the character of the writer stood high in the community, and what he said tended to prevent the sneers of his friends, and of many others who placed great confidence in his wisdom. So then the friends of the slave increased their exertions. friends of the slave increased their exertions, and they often harangued the multitude as the car rolled on, and a vast number came into their ranks. Now I saw in my dream that the principal

leaders met together in convention to consult upon some plan of operations for the future. It was finally determined that a large number of recruiting officers should be sent out, to per-suade people in the north and west to join their sunde people in the north and west to join their standard, and be ready to carry on the war against slavery from year to year, until it should be entirely destroyed. It was also determined that the Citadel should be reconnoited. ered to see if there was any hope of reducing this to subjection. This citadel was not orig-inally intended to be the strong hold of slavery. The abolitionists contended that they had an equal right to that fortress with the slaveholders; that their servants were commissioned to take care of the place as well as the servants of the slaveholders; that as the whole District belongs to the Union, and not to any State, the slaveholders had no right to carry on the busislaveholders had no right to carry on the business of kidnapping, or of buying and selling slaves there. Now it was asserted by the abolitionists, and was not denied by any, that this "District of Columbia" was the greatest slave market in the country. Here the slaves are collected from all the region round about as cattle, and are bought and sold as "goods and chattels," It is moreover proved that many colored persons who have never been slaves, or who have been set free by humane and pious masters, are arrested in the vicinity. and pious masters, are arrested in the vicinity by idle men-stealers, without the forms of law, are burried here, and sold before their friends are aware of the fact, and are chained together and driven away to the south, where they are never more heard of by their relatives. The never more heard of by their relatives. The Congress who meet here every year, have the right to regulate commerce with this District, and indeed they have the entire control of it, and can at any moment put a stop to such yile proceedings if they choose. Many of the abolitionists respectfully requested the Congress to take this subject into consideration, and see if something could not be done to satisfy those pecially to the slave trade within the District. But these petitions were treated with great contempt. The members from the slave States have always managed to get over upon their side all the "dough faces" as those are called who belong to the free States, who tamely submit to be ruled by the slaveholders, for mere party purposes. On the subject of slavery therefore, all the jarring political interests are

from their work. Among these wise men, perceived many editors of the principal political Journals, who constantly misrepresented the motives and actions of the abolitionists, and called them hard names, such as "fanatics, name who offered it, insisted upon his right to and called them hard names, such as "fanatics, incendiaries, disturbers of the public peace, enemies to good order, haters of that which is good, inventors of evil things," &c. &c. And hegen to read, the wrath of the slaveholders good, inventors of evil things," &c. &c. And moreover they continually persuaded the slave-holders, that they had little to fear from "these fanatics," that they were few in number, and so insignificant that they could not long distorted by the subject of the s so insignificant that they could not long distribute them, while they were frowned upon by all the respectable portion of the community. They also by their false representations of the designs of the abolitionists endeavored to raise recruits for the "army of prejudice," from a property to be a produced to the continued to down, while a hundred voices "cried, some among the honest and unsuspecting classes in the northern States. They said the abolition-ists would certainly dissolve the union; that most part knew not wherefore they were come together." Upon this I was greatly agitated in my feelings, and I awoke, and behold it was a dream.

Miscellany.

AN APOSTOLIC CHARGE.

Our readers will be gratified to meet with the following extract from the late Charge of the Bishop of Calcutta to his clorey, which we cut from the col-Calcutta to his clergy, which we cut from the columns of the Friend of India. So long as the Episcopal church of India shall be supplied with Bishops whose hearts are thus deeply imbued with evangelical truth,

this is a subject which belongs to the south altogether; we are as much opposed to slavery as you are, but we choose to use mild measures to get rid of it; we intend to persuade the s'aveholders to give up slavery; they never will be driven to do this. And why do you wish to discuss this subject at the north, where every man, woman and child is opposed to slavery; why do you not send missionaries to the south to preach to slaveholders, and show to discuss this subject at the north, where every man, woman and child is opposed to slavery; why do you not send missionaries to the south to preach to slaveholders, and show

"Teach the atonement and satisfaction to the Divine justice and government by the in-carnation and obedience unto death of the con-substantial and co-equal Son of God. Clearly explain that justification is the penitent sinner's being accounted and death with and treated "as righteous in God's sight by faith only in the merits of our Lord earl Since Level "as righteous in God's sight by faith only in the merits of our Lord and Saviour Jesus Christ, and not for his own works and deserv-ings;" distinguish, as Hooker did, between justification and sanctification, and boldly preach, as he did, that God "hath made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him." Account this, as Luther, the Articulus stantis aut cadentis ecclesiae. Read again, I entreat you, the incomparable treatise of that great Reformer, on the epistle to the Galatians, which it seems will be once more as requisite and appropriate in our Protestant Churches now, as it was three centuries since.

"Teach also the personality, divinity, and inward word of God the Holy Ghost, the Lord and grier of life in all Secretary 6 did.

and giver of life, in all Scriptural fidelity, as infusing the righteousness of sanctification; as renewing man after the Divine image; creating him in Christ Jesus unto good works; raising him from spiritual death; inscribing the law of God upon his heart; trousforming him in the spirit of his mind; as commencing first, and then carrying on that new high had first, and then carrying on that new birth and life of holiness, which is the preparation and qualification for serving and loving God both on earth and in heaven—and in developing this, shun the fatal error of limiting, or appearing to limit, the determinate commencement of all this mighty transformation to the change of state and attendant green-imporchange of state and attendant grace-important and blessed as they are-received by the infants of the faithful in the Sacrament of Bap-

"Teach, again the indispensable necessity "Teach, again the indispensable necessity of good works in all their ramifications, as "the fruit of faith and following after justification;" so that by them a lively faith may be as evidently known as a tree is discerned by Enter into all the details of date the fruit." as opened by our Lord in his Sermon on the Mount and by the Apostles in the practical division of their epistles. Enforce the perpetual obligation of the Moral Law of God upon every human being. Explain the interior life of communion, with our heavenly Father reconciled to us in Jesus Christ; the duties of prioncided to us in Jesus Christ; the daties of private and family prayer; of diligent study of Holy Scripture; of separation from the follies of the world, and of "growth in grace and the knowledge of our Lord and Saviour Jesus Christ." to the last hour of life.

"Teach, further, in connection with all this, the constitution of the Christian Church, the

dignity and importance of the public worship of Almighty God, the grace and efficacy of the Sacraments, the divine authority and perpetual obligation of the Lord's Day, and the duty of reasonable subjection to the order and disci-pline of the Church as ordained by Christ its divine head. Finally, instruct men to ascribe

the whole of their salvation in its purchase, its offers, its application, to the merciful will and choice of God in Christ Jesus,

"Forgive my warmth, my honored Brethren,
"I speak as a father. The Gospel will soon slip from our hands, should this new rule of faith be for one single moment acquiesced in."

ninistry.
All recollect the solemn appeals which were

work of the ministry, and there were many who beeded the cry; in addition to this, the church has given, and is still giving of her substance to be more faithful to their souls, than you are yourself; the wonder ratheris, that your school few are there who cry directly to God in their behalf. Perhaps here and there a father or a mother pour out their souls in prayer for their souls, and have not got even these to hold up their hands. Will not the church remember, that under God, very much of her fully sustain it by your presence, your prayers, ture glory depends upon those who are now in our literary institutions, and also the impor-tance of a devoted and heavenly minded minbe withheld, better keep back your money; but pray. A STUDENT.

For the Boston Recorder. 17 Red Lion St. Clerkenwell, London, April 18, 1839. Mr. Editor,—Allow me through your paper spenk a word to American Ministers and

Magistrates.
I wish health and happiness to all who love our Lord Jesus Christ. And I do most earnest-y and affectionately entreat all Christian ministers and magistrates to exert their influence isters and magistrates to exert their influence. This is not a singular case. Multitudes of establish Union among all denominations of Christians; for, how can we call ourselves Christians unless we love one another. I have the chief blame rests upon parents and members of the church.—S. S. Journal. seen and conversed with Mr. Owen this morning. And we may learn a valuable lesson from infidels. His words were, "All the Christian A Texas correspondent of the S

to be united in faith, in love and effort; and over, the top burst off, and the must be, if they imitate their Divine Leader.

And each member of Christ's family ought to

And each member of Christ's family ought to love one another.

By the papers enclosed, may be seen what is the object of my visit to England. Particularly the cause of seamen and emigrants in Canada. The moral and religious instruction of will be taught. Terriors \$4,50. LUTHER STONE. the object of my visit to England. Particularly the cause of scamen and emigrants in Canada. The moral and religious instruction of that long-neglected class, "who do business upon the great waters and behold the wonders of God in the deep," are too important to require any arguments; for all Christians acknowledge that it is truly important to teach seamen Christianity. That God Almighty may overrule the great commotions now existing both in England and America, to the advancement of the Redeemer, and hasten the glorious day when all nations shall sit under their vines and fig trees, is the prayer of your obedient servant,

For the Roston Recorder.

SPELLING BOOKS.

Tennical Particular Interest of June, more the metruction of the English and Classical School in West Newton.

English and Classical School in West Newton.

Newton.

Hills Boarding School, sustained with so much success in Visit and mitted with the Fuller Academy. Years, by Sern Davis, Esq., has been transferred to the Rev. Goo. C. Brock Will he open for the reception of pupils on MONDAY, the 10th inst, under the general superintender of Mr. B., who will receive a limited number of lads into this family. The School will receive a limited number of lads into this family. The school in West Newton.

For the Roston Recorder.

SPELLING BOOKS.

Ma. Willis,—I see you have noticed Sanders' Spelling Book, and a friend of yours writes favorably of it. I suppose there is never to be an end of making Spelling Books; but to let your readers have some knowledge of this book, I will give them a specimen. The principal object of the book is to teach chil-dren to understand the meaning of words by synonyms. The author gives as synonymous the following words:—

Baleful, mournful.—These are not synony-

mous; baleful denotes destruction or calamity, a physical event; mournful expresses the consequence of the calamity.

Pupil, student. These may or may not be

the same.— The words are not synonymous.

Lettuce, salad.—These are not synonymous;
one is a raw plant; the other is a plant dressed
for the table.

Rapid, sudden .- These are far from being | Normal Schools, at Lexington and Barre. Tympan, panel.-Is the tympan of a print-

Tympan, panel.—is the sympan of ing press, a panel?

Vassal, tenant.—In most cases this is not true. The tenants of houses are certainly not all vassals.

Chase, drive. - Pray, do the farmers chase

their fat oxen to market?

heir fat oxen to market?

Bribe, hire.—Pray, do people bribe ministers
o preach for them?

Debase, degrade.—These are not synonynous. Debase is to reduce in quality; degrade,
n rank. rank.

These are specimens from the first page or

These are specimens from the first page or two. The following are laughable:—

Pippin is an apple; grape is fruit; adder is a serpent; oats are grain.

Very well; now read these words the other way, as they may be read, if synonymous.

An apple is a pippin; fruit is a grape; a serpent is an adder; grain is oats. So is a horse an animal; but every animal is not a horse. If any person chooses to have his children thus instructed, he is free to use such a book. But my children shall not be thus taught.

There is a like definer published by Salem Town, which some men who profess to be warm friends of this hurrying system of education have recommended. I will just give a specimen of this man's ingenuity. This work the author tells us is to be read forwards or backwards, as synonyms may be.

backwards, as synonyms may be.

A buoy is a float. So is a raft of timber, and then a float is a buoy, whether a raft of boards n piece of cork.

Valve is a lid. Then a lid is a valve.

Braid is to weave. Then to weave is to braid. Impost, toll, tax. Then a tax is toll and imst, whether poll-tax or land-tax. A penny is money; then money is a penny.

Evgo is therefore, Latin and English.

Flaceid is flimsy. Then a flimsy excuse is

accid.

accid.

Depart is to go from. One word synonynous with two

mons with two.

Detain is to keep back. One word equal to two.

Morals, customs, manners. Certainly not
synonymous. Manners and customs are often
directly the reverse of morals.

These are specimens of the inaccuracies that
run through both these looks. It is a serious
evil that are man linear converses where the

evil that any man living can make a book for schools; but a greater evil that respectable men can be found to recommend any book that is made.

"Have you a flourishing Sabbath school?" inquired a traveller of an officer of the church: "Why, no! I cannot say that we have," he replied; "it does not flourish as it ought." "What is the reason?" asked the other. "Why has not your school prospered while others have been so much blessed?" "I am sure I cannot tell, unless it is because the superintendent, or the teachers, are not faithful to their trust; perhaps they do not evince to their trust; perhaps they do not evince much interest in the eternal welfare of their pupils, and consequently the children are not much benefited by their instructions." "You say, 'perhaps,'—do you not know? do you not visit the school and see for yourself, whether the teachers do their duty, and whether all things are conducted properly?" "Why, no! I cannot say that I do, I have so much to do, to take For the Boston Recorder.

ONE THING MORE.

Among the many things which are needed and asked at the hands of the church at the present day, to promote the great cause which lies nearest the heart of the Christian, there is one point which has not been noticed as its importance demands; namely, that of prayer for those who are preparing for the gospel ministry.

All recollect the solemn appeals which were All recollect the solemn appeals which were made to the sons of the church about two years ince; and these were sounded throughout the and, to lead them to devote themselves to the since become defunct. And I take my leave of you with this assurance, that you need nev-

and your influence."

The traveller went on his way, and the our literary institutions, and also the importance of a devoted and heavenly minded ministry. O Christian brethren, did you know the fad received. The year rolled around and brought again the faithful traveller. The offinement with a poyful countenance and a pray with carnestness for them. If one must said he; "we were to blame and not the teachers of the Sabbath school, that our children were not profited by instructor. Your former conversation caused me to reflect upon my duty; I was convinced that I had been re in duty; I conversed with my fellow Chris-tians; we stirred each other up to the perform-ance of those things that we had hitherto ance of those things that we had hitherto neglected, and commenced visiting the school, assisting the teachers by our counsels, and en-couraging them by your presence. The result has been a revival in our school, and many have been been fellower.

infidels. His words were, "All the Christian world exhibits evidence of insanity. They act as inmates of a Lunatic Asylum."

Is it not a most humbling consideration, that an infidel should be furnished with an argument so powerful against the Christian religion? Where is the true church, and where is the evidence of that religion which the Divine Master established? The church ought to be united in faith, in love and effort; and must be, if they imitate their Divine Leader. A Texas correspondent of the Springfield

to and from Boston Borning and evening ouring the warm season.

Terriox.—In the common branches, \$5,00.
In the Linguages, 6,00.
In behalf of the Trustees, LYMAN GILBERT.

Heat Newton, June 3, 1839.
Mr. Steares is permitted to refer to President Quincy and Professor Felton, of Harvard Hulversity. Dr. Follen, of East Lexington; Richard H. Dana and Joel Giles, Esqrs., Roston; Rev. Mr. Baury, Professor Ripley, and Seth Davis. Esq. Newton.

CANTON HIGH SCHOOL.

CANTON HIGH SCHOOL.

THE Summer Term of this School, under the Exerge of Exerge. Capex, will commence on Monday, June 21. Instruction will be given in the various English branches, and in the rodiments of Greek and Latin. Tuition from \$3 to \$5 per term. Price of board with the Teachers \$3 per week for Males, \$1,75 for Fennies. No pains will be spared to give satisfaction to all who please to favor the school with their patronage. June 7. 3w—2 EZEKIEL CAPEN.

MIE Beard of Edu on hereby give notice that one No

course of the present byring, previously given.

Applicants for admission to the School at Lexington may

their names with the Rev. O. A. Dodge, of Lexington;

enve their unmes with the Rev. O. A. Boods, of Levington; and for the School in Harrs, with the Rev. Sameel A. Fair, or the Rev. James Thousens of Sames, and the Rev. Sameel A. Fair, or the Rev. James Thousens of the Rosert Randon Fair Sames, and the Rosert Randon Fair Sames, and the Rosert Randon Furnan, and Lezington. Chanles Honson, Emenson Davis, Emenson Davis, Genera N. Bridge, different Randon School at Boston, April 12, 1839.

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The following doc before an Association ients some views c the Bible, which der Substance of an Addr of Inquiry at Ober by request of the au ON PRES. MAHAN'S

That the author, publication of this trine it contains, tru undeniable, though whether those is Gospel? would do be been reviewed. Gospel? would dhas been reviewed, still may be argued of its producing all its admirers. A to investigate the tenetted with the conclasses just leaving urally desire to reter successors. traily desire to refer successors.

however, indicates, and the Prospectus ist" intimates that buted to its conduct and dangerous; no diced opponents, fiding friends. W

filing friends. W Christianity, or the views set forth in pone or preclude every man must jue While I avoid co tion, and confine elect passages, I it something new? of what the church it assert that any necurse of his prol point in it? It it agency implies the only the common which the basis on which exist under law, a render us proper ishment. This, with the author's tures on Mental a few years since, following: " Man quires only by the it; though he can

stinces as to secu God requires of mo selves perform; an rightly understand, lar assistance; just to walk, which is it the proffered hand. These questions time show that the time show that the agent is not the buman ability to grace. Grace is n because we are si theory of gracious rent finiteness of er natural ability wis contradictory theory discontradictory theory the dience to moral gov my comprehension; liness and its conso quires the renun

quires the renuncia requisite to faith, as monism; the result is a strange composition of the strange composition. But our authorized in the same of t

gree, he must asse holy exercise of the ness, and conseque no careful reader God pleased with a ter does not include All God's people at ness be not perfect it to have the

It is to be regrete accurately define the or states, of perfect suggested by his dewhich would be the sthere are at least 1. The sinlessue changeaby injuite changeably infinite attainments. This well as in kind; and 2. The perfect sinner, where we have a sinner. sinner, whose pres mental principle w is conformed to G the saints. This is

ness perfect in 3. If the author's there may be a finit holiness is not p there would be a p is merely the idea kind, but limited

kind, but limited sive.

4. A combination I rather suppose to its perfection in hold the holiness is perfectioned, and yet will alone, and yet ter to moral agents.

ter to moral agents, predominant volition regenerate, obtain ascendency, and by forms to itself and ordinate executors. ordinate exercises
And this President in this life;" what Protestant might su purgatory. We all bationary life is the undergo a complete al character.

al character.
Again I rend; al not, to the same extendil save them in I hardly know white the same of the as well as amount events of the same of the